

N. 8.

DECENCY

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ORDER

I N

Publick Worship

Recommended in

THREE DISCOURSES,

Preached in the

CATHEDRAL CHURCH

O F

HEREFORD.

By *THOMAS BISSE*, D. D.
Chancellor of the said Church.

L O N D O N :

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P R E F A C E.

HAVING published some Discourses upon our Liturgy, I am induced to venture the following abroad, chiefly upon the judgment and will of my late Diocesan and Brother, good and great in all characters, and ever to be so mentioned by me, when acknowledged by all; before whom they were first preached, and to whom with others they seemed then and since serviceable to promote the same end, viz. the orderly conduct and edification of our people in the publick worship. Many of the reflections or rather reprehensions upon the vulgar Errors, if I may so call them, mentioned in this first Sermon, are to be found in those Discourses: But being there scattered in different places, and brought in occasionally, they are, I fear, attended to no otherwise than as passengers, who are generally forgotten as soon as passed. Wherefore I have here collected those errors into one view, cloathing each with its particular absurdities, and turning and shewing it to every light. And that the greater attention may be given to them, I have not only put them together,

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gether, but also by themselves, without the intermixture of weightier matters that might lessen or divert it.

If some should wonder, why I have chosen out and dwelt so much upon matters in appearance trivial, obvious and abject, below the dignity and condescension of the Pulpit and even of the Press; tho' it might be a sufficient as well as true apology for my doing this, because others have not; yet I can neither call or think any thing mean, too low or little for a Minister in God's Church, which promotes the highest end in it, the honour of his holy worship. For as David made that noble answer to Michol, when she derided him as exposing himself among the vulgar, in dancing before the Ark, I will be yet more vile than thus, and I will be base in my own sight: So I should be gladly content to have the thoughts in these Sermons esteemed low and the language contemptible to the taste and criticism of the politer world; if they shall be found to promote in our people a better knowledge and attendance on the Sanctuary and Service of God. Not that any Writer or Preacher ever was or will be a loser by such condescensions. For as David well knew and said, that for this humble but real act of piety, tho' a jest to the house of Saul, he should in general be had in honour before the daughters of Israel; so we find those Authors who have accommodated their tracts of piety to the capacities of the common body of Christians, however relished or rejected by men of refinement, have met with the most general reception and approbation among the judicious, as well as religious, part of mankind.

Not

P R E F A C E.

Not but excellency of style is a real excellency in it self, and most useful for the Christian Clergy; because when added to sound doctrine it becomes a powerful instrument of conversion; and that not only on the illiterate ranks of men, who cannot attend to the force of argument and deductions of reasoning, but also and chiefly on the high and noble; who though they can attend to those methods of conviction, yet are generally of the mould of Agrippa, not so easily constrained, as persuaded to be Christians.

Besides good books being a treasure to the Church of Christ, deserving perpetuity, they are preserved best, if not only, by the goodness of the language; which has the use of varnish, giving a firmness as well as lustre to compositions. But then, as St. Paul, tho' endued with the gift of languages beyond all the Apostles, declared he had rather speak five words to be understood, than ten thousand words in an unknown tongue; so must Ministers in general submit their doctrine and dialect to the apprehensions of the unlearned, of the poor of this world: for to them was the Gospel at first, and ever must be preached, as being the body or majority in the Christian Church; to whom sublimity of subject and style is but speaking words in an unknown tongue, and the greatest Orator may be a Barbarian.

Some of these Subjects, particularly in this second Discourse, were made topicks of controversy (as what was not?) before the grand Rebellion, and may possibly become so again, since that former little work was soon attended with animadversions larger than it self; the common fate, I suppose, entailed on the

Liturgy

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Liturgy and on all works relating or subservient to it. If this also should be thought worthy of the like test, the method I shall take will be the same too; which is, if any mistake be shewed me, or any defect worth the alteration, to correct it; and for the rest, the animadverter may take it for his pains.

For besides the general unprofitableness of such disputes, which in most Subjects are and can be but repetitions, the tautologies of Time, one age saying over again what the former had said; besides the ill effects of them to the Disputants, which in lighter subjects can hardly escape being personal, and in the greater commonly end such; besides the calumny they put into the mouth of the scorner against the sacred Order, as men always fighting among themselves, and that not as the soldiers of Christ in the camp and for the cause of Truth, but rather as gladiators on the stage for the sport and entertainment of the world; besides these and other considerations to restrain the Clergy, from entering into controversies without necessity, this one is with me sufficient, that the time is short. Very short it is for us of the Ministry to do that little positive good, which God may enable us to do in our stations, and to finish the course set us, without answering or attending to every one that shall interrogate or insult us on the road, oftentimes for no other reason but because it is the road, and that we keep on regularly in it. How such persons will one day account for their time, who are always writing against, drawing the pen upon every one, that appears in defence or explanation of truths and things received and established, at best but a negative way of doing good

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by preventing evil, and seldom separable from preventing more good, it imports them to consider as well as the sufferers to wish they would.

As the time is too short and the course too long for the Christian Clergy to suffer their feet to be diverted or entangled in the thorny paths of controversy without necessity, (and where that appears, when God and his eternal truths are attacked, how beautiful and blessed, though bruised and wounded, are the feet of them, who tread down these enemies of God and men?) so we of this Church are happy, if we understand our own happiness, that we have a strait and sure path marked out in it for the conduct of our Ministry. For since every member of our Church, tho' thereby a member also of the Catholick, must nevertheless be saved in this part of it, in which he lives; he that is to conduct him to Salvation, has nothing to do but to study and endeavour to make such an one a Christian, not at large, but only according to the Church of England.

Neither can he by any other method better qualify himself for or answer the end of his Ministry. For as by the knowledge of the general Law of Nature and Nations a man may become a great Civilian, but be no Lawyer in our Courts of Judicature, being unable to direct or defend the Cause of English Subjects; so from the comprehension of the general laws of faith and manners, the doctrines and practices of the Catholick Church, a man may be a great Divine, but yet an unskilful Minister in the Church of England, and unqualified to direct the members of it in their duty. How, for instance, can a man worship, receive the holy

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holy Communion or partake of the other ordinances of our Church, or teach others so to do, unless he be first instructed, and they by him, in the respective offices of our Liturgy? This has been the method taken by some of our Fathers and Bishops, particularly Bishop Beveridge, who brought all his Discourses upon faith, worship, manners, justification, grace, Ecclesiastical regiment, orders, &c. to the particular tenets and explications of these, as held and taught in the Articles, Homilies, Liturgy and Constitutions of our Church: which therefore coming more home to our People (and from which no reader surely returns without being wiser and better) must tend more to their edification, than all general Discourses upon the same Subjects, how superior soever they may be esteemed in method or merit of composition.

But this I speak with submission, as it is my place; and knowing, that our Church hath since its Reformation had Guides as great, yet differing, in several kinds, as appear upon the Chronicle of the most celebrated among the antient. May God enable us of the inferior orders in our several and subordinate ways and capacities so to tread in their steps, as that hereafter we may have a place at their feet.



DECENCY



DECENCY
AND
ORDER
IN
PUBLICK WORSHIP.



I COR. xiv. 40.

Let all things be done decently and in order.



THE Church of Christ, tho' a Serm. I.
spiritual building, yet being
wrought and accomplish'd by
the ministry of men, had this
in common with other buildings;
that it was raised by degrees. Besides being
B built

Serm. I. built in opposition to all other religions in the world, both of *Jews* and *Gentiles*, which were to be put down and give way to Christianity, it was of course built as among enemies: and therefore the Apostles, the builders of it, laboured not only under the difficulty of the work, but also the necessity of defence; like the builders of the holy city,

Nehem 4. who held *the weapon in one hand*, whilst the
17. *other wrought in the work*. Whilst the Church was confined to private houses, and the ark of God compelled again to remain, yea hide itself, as within curtains; many things were born with, and many forborn, *for the present necessity*; which were necessary to be regulated and set in order, when the Church came to be received into open temples, and the ark to rest as between the cherubims.

Let us consider the miserable estate of those days, when the Apostles, who doubtless preached as never men preached, were forced to deliver the Gospel in upper-rooms; when Baptism, the water of Salvation, was administered by stealth; when the Lord's Supper, like the Passover at the first, was caught and eaten in haste, thro' the violence of the persecuer; let us, I say, consider, who have the word preached in consecrated Churches, Baptism

in publick worship.

3

rism administer'd with Sureties, and the Lord's- Sermon. I.
supper celebrated by publick invitation; let us consider and magnify God for these advantages; and not expect, that the Church should now in her prosperity take her patterns from those times of her persecution; never *put on her beautiful garments*, or even necessary apparel; never establish any ceremonies or forms, or enjoy any "quiet order or "godly discipline; because at the beginning she was in a manner, like her Lord, *stripp'd naked and scourged*, and *had not also where to lay her head*.

We do not find therefore, the Apostles did or could insist upon the externals of order or ceremony, so that the new convert Churches kept to the doctrine or substance of the Faith, holding fast the fundamentals, *the form of sound words*. Only St. Paul, who planted the Church among the *Gentiles*, finding some gross abuses crept into the *Corinthian Church* now brought to some order and establishment, and that in the most sacred offices, in administering the Lord's-supper, and in prophesying and preaching, abuses contrary to common decency and publick order, hath left this general rule or canon, for the ordaining and observing of rites, orders, or ceremonies, here-

B 2

after

Decency and order

Serm. I. after in all Churches of the Saints: *Let all things be done decently and in order.*

To speak of this Apostolical direction with respect to the making or ordaining of ceremonies in our own Church, is impracticable; because these are already framed and ordained; and that, as affirmed by the authority which established them, decently and in order. But were they not, it is not for me or any private Minister, to presume herein to direct the national Church.

But as to the observance of them, thus ordained and established, it remains the duty and office of us Ministers, to explain and recommend them to the people, to take care in our respective charges, that they be performed by the Congregation; and that *ευχρημένως*, *decently*, in a comely or becoming manner; *1st*, such as is specially suited, adapted, or proper to the nature of particular actions, as kneeling to confession of sin and supplication, &c. and standing to confession of faith and thanksgiving, &c. which kind of decency belongs to the institution, and is already fixed by the Rubricks: Or *2^{dly}*, such as is universally suited to the nature of all sacred actions, as is reverence or a reverential manner; which only depends upon the performance, and remains here to be recommended. But it is

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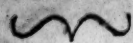
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not sufficient, that all things prescribed in our Serm. I. Service after a comely sort, form, or manner, be accordingly performed by particular persons with reverence; unless they be likewise done *κατὰ τάξιν*, *in order*, that is, in an orderly or uniform manner by the whole Congregation; that whether they respect our voices or gestures, our answers or behaviour, all persons do conform therein, all together speaking and acting, as one body.

Wherefore *εὐχρημόνως*, *decently*, I shall treat of in the restrained sense, as opposed to irreverence; and *κατὰ τάξιν*, *in order*, in the more extended sense of the ^a present translation, as opposed to irregularity; the effects and expressions of which are discord in voice, disagreement in gesture, and confusion in both: and the opposites of these are contained in and expressed by uniformity. So that this interpretation of the Text, if taken in the positive sense, directs; that all things in the Church be done with reverence and with uniformity.

^a For in Queen Elizabeth's Bible, it is render'd, *by order*; taken from the vulgar Latin, as indeed the whole verse, *Omnia honeste & secundum ordinem fiant*, *Let all things be done honestly and by order*. Which direction, *by order*, seem'd to refer only to the observance of what was ordered in the Rubricks and Canons.

Serm. I.



And as I restrain the sense of the words to these interpretations, so shall I the subject of my discourse upon them to the offices of our publick worship, and to the reverential and orderly performance thereof; tho' the direction comprehends *πάντα*, all things appertaining to it, the ornaments, vestments, and vessels for the ministry, yea the house of God itself: for this, with every thing appointed for the honour as well as offices thereof, must be ordained, used, and upheld, decently and in order.

The Text then, as before explained and to be treated of in this discourse, enjoyns; that all things in the administration of our publick worship, comprehending therefore the office of the minister and devotions of the people, be done or performed with reverence and with uniformity.

But seeing, that uniformity is the principal ground of order in Church-assemblies, without which no publick as well as personal decency can be preserved; irregularity being indeed the indecency of a congregation, as irreverence is of persons: and seeing, that reverence belongs to persons considered barely as worshippers, but uniformity concerns them as joint-worshippers with others; the former respecting more directly the object of worship,

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ship, the latter the companions in that holy Serm. I.
work, with the complicated circumstances of
time, place, and manner; I shall therefore
thro' this subject insist first and chiefly on uni-
formity, and in the close briefly recommend
the duty of reverence, to all the true and well-
affected members of our establish'd Commu-
nion.

I. Let all things be done *in order*, that is,
with uniformity.

But first to convince men, how ne-
cessary uniformity is in the Church of God,
and in the discharge of its publick offices, it
may be useful briefly to remind them, how
necessary the like uniformity is found in all
the great publick actions, offices, and em-
ployments of civil life; which, tho' great in
their nature and in the estimation of the
world, must be acknowledged to be far infe-
rior to the publick worship of God, the Lord
most-high.

If then we cast our eyes over the stage of
the world, and behold the chief transactions
that pass upon it, we shall find them begun,
carried on, and executed with uniformity.

The Church is compared in Scripture to an
army with banners. Behold then how in an Cant. 6. 9.
army, in its motions, in its encampments, in
its engagements, uniformity is observed. They

Serm. I. cannot march, nor rest, nor enter the battle, but in exact order. What is the skill or science of war, but to put the enemy into disorder, to break in upon the regularity of their ranks, and to turn them into a rout or mix'd multitude? If this be effected, victory follows; whence to rout, signifies to conquer: so that the victory of the conquerors arises from uniformity, but the destruction of the vanquished from disorder. In the courts of justice, the Judges sitting on the bench, and the Advocates pleading at the bar, are strict observers of order. There are in these likewise, τάξεις, orders or rules of court, which are observed with a punctilious exactness, I might say to superstition; insomuch that the omission of these will stop or marr the most weighty proceedings: and if some Professors of Law ever talk against ceremonies in Church, they might first reflect, how in their courts, the temples of justice, the want of a ceremony will overturn a man's property. Look into the senates of our Nobles or councils of our Sovereigns; these have their rules or orders, as well as the former: and not only the observation, but even the knowledge of these is esteemed a great attainment in King's courts, and itself will qualify many to be *masters in our Israel*.

in publick worship.

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So then, whether in actions of war or of peace, in our armies or senates, in our law or in our policy, *all things are done* uniformly or *in order*, or they cannot be done. Serm. I.

And this law of uniformity, which is taught men by reason, other creatures learn from instinct. The stork, turtle, crane, and the swallow, as indeed all the kinds of fowl, *know their appointed times*; and we behold with admiration, how many of them flie in order. Even the creeping things that creep upon the earth, the ants and locusts, when they gather their food, observe order as well as seasons: for as we read, *they go forth all by bands*. So that among the inferior creatures, fowls and insects, non-conformity was never found, nor ever tolerated in their ways. Wherefore, as by the industry of these little creatures *Solomon* upbraided the sluggard; so by their regularity might we reprove the non-conformist: *go to the ant*, and insects; *consider their ways*, and be wise. Jer. 8. 7.
Prov. 30.
27.
Prov. 6. 6.

Wherefore seeing uniformity is found so regularly in all the ways of the creatures, and so constantly in all the publick actions of men, should it not as regularly and as constantly, yea, much more so, be observed in the worship of the Maker of men and creatures; especially since he declares himself in this place v. 33.
of

Decency and order

Serm. I. of Scripture, as well as in these his Works, that he is the author *not of confusion*, but of order. Wherefore let the same shine forth and adorn every part and mode of our publick worship, every part wherein we are appointed to join with our voices, and every mode or gesture wherein we are to conform with our bodies.

And 1st, as to our voices, and the uniformity to be observed in joyning in the rehearsals, responses, and alternate readings of the Psalms, Hymns, &c. With regard to which, seeing there are many irregularities, affectations as well as omissions, absurdities as well as improprieties, crept into our worship, being all fundry breaches of uniformity: some, for instance, leaving undone what they ought to do, others doing what they ought not to do; some neglecting ever to join in their own parts, others usurping also those belonging to the Minister; some not opening their lips thro' the whole Service, others never suffering them to cease; and whereas these things (with other mistakes) are done, tho' generally thro' ignorance, custom or imitation, yet oftentimes with a good, seldom with an ill intention; I think I cannot do greater service to the members of our Church, and I trust not unacceptable, than by setting before

in publick worship.

II

before them these irregularities and blemishes Serm. I.
in so full a light, that seeing them and being
convinced of them, they might henceforth
correct what is amiss, and conform to what is
meet and right, in one uniform manner, and
so answer this part of the direction, by do-
ing, speaking, or uttering all things *in order*.

To this end it will be necessary to go
thro' the principal and constituent parts or
offices of the Service, and to shew wherein
and in what manner the people ought to
join, and on the contrary to forbear.

1st, They are to join in rehearsing after
the Minister the Confession of sin, the Lord's
Prayer, the Apostle's and *Nicene* Creeds, the
Prefaces or Invocations of the Litany, and
the like Parts, as directed by the ^b *Rubricks*.
In these let the People be always uniform,
repeating with an ^c audible, but yet **humble**
voice; audible, that none may offend by a
notorious omission; humble, that all speaking
together may not raise confusion.

^b *Rubricks* are the rules or orders, directing how, when,
and where all things in Divine Service are to be performed:
which for distinction were formerly printed in a red character,
(as now in an *Italick*) and therefore called *Rubricks*, from *Ru-*
brica, which in Latin signifies a red colouring, vermillion, &c.

^c For so the Canon 18. 1603. directs all persons to say in
their due places *audibly* with the Minister the Confession, the
Lord's Prayer, the Creed, &c.

The

Serm. I. The first of these, a total omission, which is so far a separation from the Congregation, is found too general a default, especially among the common and more ignorant sort throughout the land. But I must expostulate with such and all others guilty of this gross offence, what they mean by not bearing a part in these rehearsals, which are appointed in common to the whole Congregation? Do they come to the house of prayer to be spectators, and not worshippers? Do they imagine the whole Service to be committed to, and to be transacted between the Minister and Clerk; and that the people are to stand, as mutes in the temple, a part even ridiculous in the theater?

Should it be demanded, to what designation and use then is the office of a Parish-Clerk appointed, and a seat erected for him in the Church; but only that in the publick answers and parts, he may supply, and be instead of a mouth, for the Congregation? If this be (as I fear it is) a vulgar error crept in and spread among our people, it is so gross an error, so directly contrary to the intention of our Church; that as it were to prevent and beat down such a conceit, the Church hath not in all the *Rubricks* took the least notice of such office, or once mentioned

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tioned the ^d title of Clerk. Is the Minister Serm. I. ordered by the *Rubrick* to begin the Confession? “*The whole Congregation* (not the Clerk) are ordered to “*say it after him*”. Is the Priest appointed to pronounce the Absolution? “*The People*” (not any single person) are appointed “*at the end of that*” “*and of all other Prayers, to answer, Amen.*”

Custom has indeed introduced the office of Clerk in our Parish-Churches, obliging him to a constant attendance on the publick Service: but to this intent, that the worship might not suffer by a general defaulture either in the absence or answers of the People; not that such person should supply or excuse either. Custom has also authorised him to exercise such office before, yet jointly with the Congregation, in a distinguish'd manner, he with a more audible, they with a more

^d For where the *Rubrick* before the Lord's prayer (after the Apostles Creed) saith, “*The Minister, Clerks and People shall say it with a loud voice*”, by *Clerks* doth not mean the Parish Clerk; for it speaks in the plural of many Clerks; but it means real Clerks in holy orders, and refers only to Choirs in Cathedral and Collegiate Churches, where many such Clerks or Clergymen are supposed to be present.

Before the Reformation, there were one or more of these real Clerks also in Parish Churches, who were as assistants to the Rector or Vicar; and had for their maintenance (besides the profits of the place and teaching school) the office of *Aquabajuli*, to carry the holy water.

Serm. I. humble voice; but to this twofold intent:
 1st, That the indecency of a general loudness, as well as deficiency of a total silence, might be prevented in the publick answers: 2^{dly}, That by the Clerks audible pronounciation of *Amen*, and the Responses, the close and completion of the prayers and other parts might appear, and their separation from, and succession to, each other, might be heard and distinguished: without which our Service would seem a chain or heap of devotions unfinished and unconnected^e. But tho' such officer be admitted into the Church, and for such ends; yet by his assistance no member of the Congregation is either excluded or excused. All persons present, of whatever age, sex or condition, are bound to act, to worship for themselves; all, as the ^f Canon expressly directs,


^e This defect is manifest and notorious in those Choirs, where the Cathedral manner is changed and degraded into the Parochial; there being now not one distinct or audible response or *Amen* to be heard in those large Congregations. For which there seems no redress, unless those Choirs either return and reascend into the dignity of their antient manner, when the Minister, Clerks and People can, according to the *Rubrick*, pronounce or chant all things with a loud voice: or if they persist in their condescension to the Parochial way, they submit also to the most necessary part of it, to wit, the office of a Parish-Clerk, who may use an audible pronounciation by appointment, which no unauthorised person can do without just offense.

^f Can. 18.

" either

“ either man, woman or child, of what Serm. I.
 “ calling soever, must repeat audibly the
 “ Confession, the Lord's-prayer, and the
 “ Creed, and make the several answers, as
 “ appointed in the Common-prayer”; must
 pronounce each *Amen*, must perform every
 part and parcel of the Service, that the Clerk
 is accustomed to do: otherwise they disap-
 point the order of the Church, and deceive
 their own hearts. Whosoever therefore a-
 mong our brethren, hath been guilty of these
 omissions too visible, too shameful, in many
 Congregations; let such be guilty of them no
 more. For since the Text directs the manner
 of doing, saying, *let all things be done de-
 cently and in order*, it must imply, that they
 be actually done, not omitted.

But alas! how shall all persons join in the
 Service, unless they read? And how shall
 they read without a book? What meaneth it
 then, that the book of *Common-prayer* ap-
 pears in so few hands through-out a whole
 Congregation? Can any man among you
 go forth on the morrow to his weekly la-
 bour, without the instruments necessary to
 his work; unless he not only resolves, but
 declares, that he will *stand all the day idle*?
 The same declared resolution must that
 worshipper, if he may be called a wor-
 shipper,

Serm. I. hipper, be understood to bring with him, whenever he returns to this house of prayer, without the book of prayer. The *Common-prayer-book* is well entitled *The best Companion*, being found such in the closet and in the house: but it is a necessary one in the sanctuary. Here it should appear in every hand, be understood by every head, and loved of every heart: it should be made *our companion, our guide, our familiar friend in the house of God*. The truth is, in this original neglect, the want of this best and necessary companion in the Church, lies the cause of that general neglect so culpable in multitudes, of not joining at all in the public worship; as in the want of understanding it, lies also the cause of the several improprieties committed by some, that do: to consider and correct which, I shall now proceed.

Now in the parts appointed in common to the people, as I have shewn none should omit his duty, so in performing it let all observe time: as none should stay behind thro' slowness, so let none thro' forwardness run before the Congregation. It was a notorious disorder in the *Corinthian* Church, when at the holy Communion, *in eating one took before another*: and no less disorder is it in the Service,

in publick Worship.

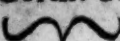
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Service, tho' less heinous, when in repeating Serm. I.
one speaketh before another. We are exhort-
ed to accompany the Minister, as with an
humble voice, so in due place; he to lead,
we to follow, "*saying after him.*"

In the general Confession, and in the Lord's
prayer, the utmost care should be observed
to be distinct, decent, devout, without con-
fusion, without clamor, without careles-
ness.

For the Confession is not only an introdu-
ction of us, miserable offenders, having no
health in us; but also of all our following
offerings, to the throne of Grace. For thro'
this, by procuring absolution and the grant
of God's holy Spirit, it comes to pass, that
those things must please him which we do at
this present. And shall this awful introdu-
ctory, by which our persons have access and
our prayers acceptance, be hurried over with
tumult and precipitation, as a thing of course
or rather a thing of nought? Let us all be-
ware, my brethren, lest God should perad-
venture reject us at the entrance of our wor-
ship with that reproof, *what would these
babblers say?*

But hurry and indistinction, which in the
Confession is so offensive, in the Lord's prayer
is little less than prophane. The dread ma-
jesty

Serm. I. jesty of the author is written in the title,  "*the Lord*". The use of it is to be a part and pattern of all Christian offices; a pattern to form them by, and a part to sanctify those forms. For which reason our Church, as commanded, has inserted this into all its offices; even as under the Law it was ordered, that *every sacrifice should be salted with salt*. Yet how often is this best of prayers treated in the worst manner, huddled over as the only supernumerary, yea as a load to the Service; many repeating it, I fear, to their own condemnation, *not considering the Lord's prayer*.

Lev. 2. 13.

In these tumultuous rehearsals the principal blame will be charged upon the Minister: for he being to lead, the People to follow, "*saying after him*"; if the guide hastens, the followers must attend, the ignorant thro' custom, the knowing thro' necessity, with the same hurrying pronunciation. Nevertheless a double care rests upon the People; that with respect to the Minister as they must observe a due decency and distance of time, in "*saying after him*"; so must they an unity of time with respect to themselves, in saying or repeating altogether.

This uniformity of speaking all at once, to be observed in these rehearsals, where the People

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19

People are appointed to say after the Mini-Serm. I. ster, is more carefully to be attended to in those places, where they are, as it were, to make answer to the Minister; such are the *Amens* at the end of the *Collects*, such the responses placed before and after the *Lord's-prayer*, and at the end of the *Litany*, with the short Supplications running thro' the body of it, and ^h thro' the *Commandments*; and still more so in those parts, which are equally divided between and alternately to be offered up by Minister and People: such are the Doxologies, *Glor* be to the Father, &c. the daily portions of the *Psalms*: The *Te Deum*, *We praise thee, O God*, &c. and the other Hymns following the Lessons. The greater care should be observed in these, because they are intermixed with, and compose the greater part of the Service. In all things therefore, in all these parts and offices, whether they consist in confessions, prayers, intercessions or thanksgivings, let the People respectively repeat, answer, read or sing, uniformly, altogether; as with one heart, so with one mouth; endeavouring to imitate the Choir of *David*,

^s Good Lord deliver us: and *We beseech thee to hear us, good Lord.*

^h Lord have mercy upon us, and incline our hearts, &c.

Serm. I. which in the description is said to be *as one*:

2 Chron.

5. 13.

Why? because by uniting in time they made but *one sound to be heard*, in praising the Lord.


There are other parts, such is the variety in our Service, which belong only to the Minister to pronounce; where the Congregation must remain silent, in some listening with an attentive ear, in others joining only with a devout heart. Of the first sort, are the EXHORTATION, the ABSOLUTION, and the BLESSING. Yet you shall too often find the pronouncing of these to be usurped by the People. They do this I believe in charity, as I said before, thro' ignorance: but I may expostulate with justice, how great is that ignorance? To shew this, so that every one may be ashamed and amend, let us consider them apart. And

I. The EXHORTATION, which beginning thus, *Dearlly beloved in the Lord*, appears by this beginning plainly to be directed to the People; to be received therefore by them, not rehearsed. Now if all rehearse the words, do they not exhort? and if all exhort, who where are the persons to be exhorted? If every mouth utters the Exhortation, where are the ears that are to listen to it? Little need, alas! hath the Minister to pray and beseech

befeech the people present to accompany him Serm. I.
with an humble voice, in the following Con-
fession; when they do it already with too
loud a voice, in the Exhortation. However,
I pray and beseech you as many as are here
present, if any have been guilty of this ab-
surdity, that henceforth they do it not again.
Hitherto it may have been ignorance; here-
after it will be obstinacy.

II. Let us pass on to the ABSOLUTION.
This the very *Rubrick* appoints in exprefs
words to be pronounced "*by the Priest alone*";
he standing to shew his authority, that God
hath given him power and commandment
to pronounce absolution to the people be-
ing penitent: The people are ordered to
continue still "*kneeling*", a posture pro-
per to shew, that they are penitent and desi-
rous of absolution. But now if they pro-
nounce it after the Priest, why do they not
in like manner stand up together with him?
Nay, why do they not erect their seats into
so many reading-desks?

Some I know plead in this case, (as they
do in all other cases of repeating after the Mi-
nister, and which plea I shall in this place ob-
viate once for all,) that they pronounce the
words only silently, with a low voice, say-
ing them rather to themselves, than declaring

Serm. I.  them to the Congregation. But alas! if the thing be in itself an absurdity, the manner of doing it does not alter its nature, tho' it may lessen the offence. Thus when a man invades anothers property, if he steals his goods by a private felony, he acts indeed with less defiance to the law and creates less terrour to the neighbourhood, than if he robb'd him by open violence, in the sight of the sun. And thus when a man invades the Priests right, by pronouncing the Absolution and other parts of the Liturgy appropriate to his office, if he does this covertly with a low voice, he shews indeed less contempt of the *Rubrick*, and gives less disturbance to the Congregation, than if he did it openly with an audible pronounciation: Nevertheless, there is in both cases a like invasion of another's right. And in the present case, *viz.* of invading the Priest's office, the plea that it is done silently not loudly, secretly not openly, differs only as in the case of invading a neighbour's property, thieving would differ from robbery. Nay, this very manner of doing it, which is by a low whispering pronounciation, carries with it its own condemnation: it discovers a self-consciousness in the doers of it, that it ought not

not to be done; since they do it privately Serm. I.
and as by stealth. And surely unhappy are
those worshippers, who seem to condemn
themselves in this thing, which they allow
and use.

Pardon me, my brethren, in thus insisting
upon this irregularity, which to some may
seem trivial, deserving pity rather than re-
proof in the poorer sort; but to me as no
absurdity in the worship of the Most-high can
seem trivial; so tho' this be found chiefly a-
mong the lowest of the people, I will in them
reprove the irregularity, tho' I pity their
ignorance: and I pity it the more, because it
is derived chiefly from the imitation of their
superiors. For neither are these altogether
free, tho' they should be free, from this gross
mistake: and who tho' few in number, yet
in influence are many; which diffuses the
example to all round about them: and thus a
little leaven, placed in the middle, will leaven
a whole Congregation. Nay in these few
persons of distinction and sway (and I would
to God they were fewer) from whose example
this unhappy custom is generally spread, I
look upon it in these not as acquired, but he-
reditary; not as taken up of their own affecta-
tion, but as derived from the imitation of
parents; whose examples in Religion are as

Serm. I. perpetual Sermons to their children and to their household after them. I farther allow, that this original error both in parents and their descendents proceeds from a very good cause, which is a zeal towards God, full of devotion, and endeavouring to make itself conspicuous and to shine forth in all the offices of the Sanctuary. But they must consider, that in God's service as there was a vo-

Col. 2. 18. *luntary humility* reprov'd by St. Paul, for there may be a voluntary piety, which may offend by *intruding into things* it ought not. There is a will-worship, which may err; because acting of its own will or pleasure, not guided by direction: but in the present case it must err, because not submitting to direction.

Rom. 10. 2. All zeal must be *according to* the command, as well as *knowledge*. What apology then can be made for this practice in the people of repeating the Absolution, which is forbidden by the *Rubrick*, as well as absurd in its nature; and so contrary not only to the command, but to common sense.

These reasons against the Peoples pronouncing the Absolution after the Minister in Morning and Evening Prayer, hold more strongly against their doing it in the Communion-service; because the absurdity of their pronouncing this latter is aggravated with this

this circumstance, that this in the exprefs Form Serm. I. is directed to the People, running thus, **Pardon and deliver you from all your Sins, confirm and strengthen you in all goodness, &c.** Yet here you shall find too many of the poorer rank, and of the honourable not a few, returning the same pardon upon the Priest, and dispensing it among their neighbours. But this gross ignorance at this holy Feast is more offensive, than in the daily Service; because it casts others under this painful apprehension, that they, who are so ignorant in these Offices as not to distinguish their own duty, how shall they *discern the Lord's Body*? These mistakes, if they may be treated with so soft an appellation, are *spots in our feasts of charity*, too visible to be passed over without a just reprehension.

What I have said, (and I need say no more) may in some measure be charged also upon those, who usurp the last part of the Priest's office, which is to dismiss the Congregation with the BLESSING, *viz.* **The peace of God which passeth all understanding, &c.** For alas! from first to last, from the Exhortation to the Blessing, they that begin this error of repeating after the Minister, cease not till they make a full end: the same persons that repeat the Exhortation generally
3 dispense

Serm. I. dispense the Blessing: and tho' both be offensive, yet upon the comparison the last error may be said to be worse than the first.

For I observe of the Blessing, that as it is equally directed to the People, running thus, *be amongst you and remain with you*; so in the *Rubrick* it is moreover expressly reserved to the Priest. He that consecrated the Elements, is to let the Communicants "*depart with this Blessing*". Insomuch that a Deacon, tho' he be licensed to assist in distributing the cup of blessing, seems not authorised to dispense this form of Blessing any more than to pronounce the form of Absolution. And shall that prerogative, which is not allowed to Deacons, be indulged to the People? God forbid. But I observe farther, that the Priest himself, if "*the Bishop be present*", is to become as one of the Congregation; and instead of standing up to give the Blessing, ought like the rest to receive it on his knees from the Bishop, according to that undoubted maxim, *without all contradiction the less is blessed of the better*. In this case therefore, which is supposed to happen in all Cathedral Churches, the People in pronouncing the Blessing, invade the office of the Bishop himself; and the greater is blessed not of the less, as of the Priest, but even of the least, of the lowest

Heb. 7. 7. maxim, *without all contradiction the less is blessed of the better*. In this case therefore, which is supposed to happen in all Cathedral Churches, the People in pronouncing the Blessing, invade the office of the Bishop himself; and the greater is blessed not of the less, as of the Priest, but even of the least, of the lowest

lowest of the People. Yet where this mistake *Serm. I.* has once taken possession, be it the Priest officiating in his surplice, or the Bishop in his robe, out of babbling lips will this Blessing be uttered, and that sometimes with an audible voice as well as seeming authority. But is this, or can this be interpreted, to do all things in order, which inverts the order establish'd by reason as well as religion; that the less should bless the better, nay the least the highest in the Church? No surely: to use the Apostles asseveration, without all contradiction, this practice is the grossest of absurdities.

I have insisted more fully on these three particulars, the Exhortation, the Absolution, and the Blessing; the pronouncing of which in publick worship is proper and essential to the Ministerial office, as has been practised in all Churches of the Saints, and is continued down in ours; and is respectively to be delivered only from the Desk, the Altar, or the Pulpit. But I might here step back to the **COMMANDMENTS**; which as our Church doing a new thing has adopted into her Service, herein if not imitating, yet excelling any ancient Church; so the part appointed the Priest in reading them, resembles that given to *Moses* at their first delivery. For as *Moses* receiving the Commandments from
3 God,

Serm. I. God, delivered them to the People, they requesting, *Deut. 5. 27.* *speake thou unto us all that the Lord shall speake unto thee, and we will hear it and do it*; so the Priest is appointed to "*rehearse distinctly all the ten Commandments*" in the audience of the People, they hearing them upon their knees; and praying for grace, that they may not only hear, but do each Law. For to this end he shall "*turn to the people*"; declaring by this posture, that he now speaks as from God to them, who before turning himself to the Altar spoke unto God for them. Being thus turned, he shall "*rehearse*" all the ten Commandments; shall rehearse them as the words of God, not declare them, as his own: and that "*distinctly*, that the People may hear them: what in order to rehearse them after him? No; but that after each they may as distinctly ask for grace to enable them not only to hear, but do it; to **keep this Law**. What could the Church have done more, that she hath not done, in wording her *Rubricks* with such distinction; as might prevent all negligence in the Priest, as well as ignorance in the People?

These mistakes in the four foremention'd particulars are of the grosser kind; such as make the offering of the Lord, if not abhorred, yet abused and exposed; such as render
our

our Service a stumbling-block to the sectarist, Sermon I. who pretends to be weak; and to the scorner foolishness, who pretends to be wise. Yet in it, if offered up decently and according to its own orders, there is found wisdom and power; wisdom sufficient to recommend it to the best reason of men, and power so as to prevail with God.

There remain two things, the LITANY and COLLECTS, to be spoken more fully to upon this occasion.

I. The Litany is esteemed the perfection of our Liturgy, being formed through-out to awaken and stir up the spirit of devotion, and to render our prayer fervent, and because fervent, effectual. To this end the whole Office is divided between the Minister and People, in a twofold manner, and for a twofold end. In the preface the People repeat the same invocations after the Minister: but in the supplications and intercessions they supply those petitions, which were left unfinished by the Minister. For instance: **From all evil and mischief, &c. By the mystery of thy holy incarnation, &c. In all time of our tribulation, &c.** These supplications are only begun by the Minister, and are all filled up and finished by the People, they adding to each, **Good Lord, deliver us. If we**

Serm. I. we observe or speak strictly, the whole of these supplications taken together are but one comprehensive sentence: **From all evil and mischief, &c.** enumerating the several evils from which. **By the mystery of thy holy incarnation, &c.** expressing the means and motives, by which: **In all time of our tribulation, &c.** signifying the times and cases, in which, we pray for God's deliverance. The repetitions after each, **Good Lord, deliver us,** are as the several links in a chain, which serve to separate and distinguish the particulars, and yet to combine and hold them together.

If we pass to the Intercessions, each petition spoken by the Minister, **That it may please thee, &c.** with the part subjoined by the People, **We beseech thee to hear us, &c.** is but one and the same petition, tho' thus divided in the offering up: as is manifest in the first Intercession, where both parts are united and spoken by the Minister, tho' separated again in the following between him and the People; the Minister as it were dictating to the People, whilst he presents to God, the several heads and materials of prayer; they seconding and ratifying the same severally by that earnest petition, **We beseech thee, &c.** Lastly, at the close, **O Lamb of God, that takest**

takest away the sins of the world, is but a *Serm. I.*
part or preface to a supplication, which is com-
pleted by the people, *Grant us thy peace.*

As the manner of thus ordering and distributing this office in its principal parts or divisions is different, so is this contrived for a different end or intention. For whereas in the Invocations and in the Responses at the end, the People repeating the same words after the Minister, do by that repetition declare their assent, and express their earnestness; so in the Supplications and Intercessions, by supplying what was for that purpose left unfinished by the Minister, they declare that union between Priest and People most acceptable to God; inasmuch, as tho' they speak separately, they jointly speak but one sentence, they breath out but the same petition.

But alas! as the best things, when corrupted, became the worst; so is this best office most disorder'd, deformed, and exposed by the absurd usurpation of the People, they oftentimes muttering over the Ministers part, as well as pronouncing out their own: This in the Invocations and Responses, consisting of the same words, is flagrant tautology: and in the Supplications and Intercessions, it confounds that union between Minister and Congregation, intended to be kept up, increased and
made

Serm. I. made appear by their mutually supplying each others requests, and thus acknowledging and desiring, that the offering of the one without the other *be not made perfect*.

The last error I shall mention, tho' more innocent than any of the former, yet is rather more inconvenient than they all; because more extensive, running thro' and disturbing the greater part of the Service: And this is the Peoples repeating the COLLECTS, or prayers so called, after the Minister: a custom founded in an error, which if I could remedy, I should cut off those errors of the greater magnitude, as flowing from the same common sources, ignorance and imitation. Now what arguments shall I use to remedy it? This one argument would be sufficient to a willing mind, to prove it grounded on an error. For who would go on in a wilfull error in the worship of him, who is a God of perfection? Now I say, that this custom is grounded on a double or complicated error, being 1st, contrary to the nature of these Prayers, as is manifested from their name; and 2^{dly}, contrary to the intention of the Church, as is manifested in the *Rubrick*.

For first these prayers are principally named COLLECTS, because they collect, that is, gather into one form those alternate petitions, which

which in offering up were before divided between the Priest and People in versicles and answers: which petitions thus gathered into a Collect were appointed from the beginning to be offered up by the Priest alone; the people only confirming them, by answering at the close, *Amen*; which as interpreted by our Catechism signifies, *so be it*, or this is our desire. And as a man's sealing and declaration renders an instrument his own act and deed, tho' written by the hand and read by the mouth of a steward: so the people thus sealing each *Collect* by that publick declaration, *Amen*, make it their own request, tho' offered up by the mouth of the Minister, the steward in the household of God.

II. That this custom is contrary to the intention of the Church, is declared from the *Rubrick*, which directs in expresse words, that after the Collects "*the people should answer*", *Amen*. Now can the Church be supposed guilty of such a solecism, as to direct the People to answer to themselves, the Congregation to reply to the Congregation? Yet if the People repeat the Collect, and also answer with an *Amen*, what do they

ⁱ See *Rubrick* after the Absolution, Morning Service.

Serm. I. but make answer to themselves? I grant, that
 in the general Confession and the Lords-prayer, the people are directed to repeat the whole Form, as well as to say *Amen*, after the Minister. But there is this distinction. In these they repeat the *Amen*, as a part: in the *Collects* they add it, as an answer. In these the *Amen* is said by the Minister himself, as one joyning with the Congregation: in the *Collects* the *Amen* is said only by the Congregation, as separate from and replying to the Minister. In the former it is said by way of repetition, in the latter of response. Wherefore in the *Collects* the Minister would err, if he subjoyned *Amen*; as much as the People, if they repeated the Form; both mistaking and mutually invading each others part, appointed severally in the *Rubrick*.

To prevent this irregularity the Church hath observed even a literal distinction in the print. In the Confession and Lords-prayer, as also in the Creeds and Doxology, whereof the *Amen* is a part, to be said therefore both by Priest and People, it is printed in the same letter with the Form. But in the *Collects*, whereto it is subjoined only as an answer, to be made only by the People, it is printed in a different character. But why do not men even of themselves in these obvious cases judge

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what is right? Why not with their own eyes discern, what the Church hath so visibly distinguished?

Serm. I.

As to the Confession, necessary it was, that every worshipper should repeat the whole Form, confessing his own sins with his own mouth: otherwise were this performed by the lips of the Minister alone, it would not be in a proper sense confession but consent. The same may be said of the Confessions of Faith in the Creeds.


As to the Lord's-prayer, the Church hath appointed it to be said by the whole Congregation, to shew a peculiar regard to this divine Form of our Lord's inditing above all human compositions; for *full of grace were his lips* above the sons of men: but chiefly in obedience to his injunction, who commanded it to be said by his Disciples whenever they prayed; which lest any one should omit thro' ignorance or neglect, our Church hath enjoined it to be rehearsed by the People, "*where ever it is used in divine service*". But in all the other prayers, which are called *Collects*, it has ordered the People to accompany the Minister only with a pure heart, and at the close to answer, *Amen*, with an humble voice.

Serm. I. Now, my brethren, we must allow this direction to be right and meet, if we would but consider the office of the Minister. For he is ordained to be to the Congregation, what *Aaron* was to *Moses*, *instead of a mouth*. For which reason the Minister, tho' speaking alone in the Collects, speaks in the plural number, *We pray*, or *Grant us*, or the like. In the Litany, tho' he alone offers up the Intercessions, *That it may please thee*, &c. The people subjoin, *We beseech thee to hear us*, acknowledging that they spoke by the mouth of the Minister. Wherefore as the Apostle argues after a like manner and for the correction of a like disorder, *were the whole body a mouth, where were the hearing?* Were all Priests ordained to speak or to offer up the prayers, where were the Congregation to hear what is spoken, or to confirm with an *Amen* what is prayed for? If this irregularity appears monstrous in the natural body, why not also in the mystical? If we appeal'd from nature to reason, this custom would be equally condemn'd, as irrational. For should men offer in the same manner their petitions to their Governor, *would he accept them?* When application is made by the great Council of the Nation to the Throne, should that address which is devolved on the Speaker, be

pro-

pronounced by every member of the senate, *Serm. I.*
would not the Sovereign ask with astonishment, what meaneth this confusion? Do these persons attend me from the house of wisdom, or an hospital of lunacy? If then nature, when appealed to, represents this custom as monstrous, and if reason and policy reproves it as irrational, what can be pleaded in its vindication? The best plea that can be offered, is that it is by some said to be a double help to devotion; 1st, by fixing the attention of the mind, that it wanders not; and 2^{dly}, by raising its intention, that it falters not.

1. As to the first plea, that the repeating the prayers after the Minister, is a preservative against wandrings, to remedy this infirmity, I would recommend reading the form, rather than rehearsing it aloud. The silent eye is as sure a guard and a more decent guide, than the sounding voice. Or if such insist, that the hearing of the ear does more awaken and so hold the attention; I equally insist, that this may better be done by hearing the voice of the Minister, than ones own. But alas! the universal murmur, or rather discord, usually raised by the multitude and diversity of voices, neither observing nor capable to observe time and order in rehearsing, is found instead of fixing to interrupt and shat-

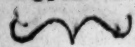
Serm. I.  ter the strongest attention, to disturb the most fervent worshipper; so that he cannot attend upon the Lord without distraction. This is the experienced effect of this custom, where it prevails; as it ought every where to prevail, if it be found an advantage: but if a disturbance, as it has been found, it ought to be banish'd out of every Congregation.

2. If it be pleaded, that the repeating the words after the Minister helps to keep up the intention of the heart and to make it more fervent in prayer, as if the fire of devotion burnt the more by being suffered to take vent and to break out in vocal expressions; in answer I do not conceive, how it can increase the intention, when in fact it must divide it, obliging the worshipper to accompany the Minister with the voice, as well as with the heart. I speak by full experience, that I can pour out my heart to God with greater fervency, when another officiating I only attend as one of the Congregation, than if I minister before them; when my heart and my tongue are both employ'd, and I am under the double care, to take heed *to the words of my mouth as well as meditation of my heart.* And the same disadvantage must of course attend every hearer that repeats, as well as the Minister that reads the Service.

Perhaps

Perhaps thou hast the ability and talent to *Serm. I.*
repeat all the Service by heart. Very com-
mendable it is; but have it to thyself. Let
not thy advantage become an inconvenience
to others, and a temptation to them also to
judge, that thou doest this to be seen and
heard of men; and so it turns into a double
stumbling-block to thy brethren, an hindrance
both to their piety and to their charity; to
their piety, by interrupting their prayers;
to their charity, by tempting their censure.
Thanks be to God, the same talent or faculty
of repeating the Service by heart, is generally
common to all, that frequent it. Why? but
because the Service itself is common, because
the prayers themselves are repeated in their
daily course: and 'tis impossible, but what is
from our youth so constantly heard with the
ear, must also be grafted inwardly on the
mind. Boast not then thyself of what is com-
mon to others; but rather boast of that ex-
cellency of our Service, that it is common
to all; that by being such, it is heard and re-
membered of all; that so their memory can
often help their infirmity in hearing it read,
and enable many to join in it; which other-
wise thro' distance of seats, deafness of age,
lowness or imperfection of voice in the Priest,
would be impracticable.

Serm. I.



To conclude this irksome theme, if irksome to the hearer, more so to the speaker: Behold then a true devotion is best read in the looks, not heard from the lips. Out of the abundance of the heart, if filled with piety, the whole countenance speaketh silently, but most emphatically; so as best to express our own devotion, and diffuse it into all that behold us: whereas the utterance of the lips must in some degree distract ourselves, and disturb all that hear us. The rule of our Church is this: Let every member of the Congregation accompany the Minister with a pure, but fervent heart, thro' all the Collects; assenting to the prayers offered up by him with all his might; and confirming that assent by joining in the publick *Amen*: of such an one the Church may boast, that she has found a worshipper *after her own heart*.





THE same uniformity, which hath in the former discourse been explained and recommended with regard to our voices, and the time and manner of joining therewith in our publick Service, I shall in this proceed to treat of in the same method with respect to our gestures, when and wherein we ought to conform with our bodies. For we must *glorify God*, above all in his own house and in his holy worship, *with our bodies as well as spirits, which are God's.*

Serm.
II.

1 Cor. 6.
20.

Nevertheless, in recommending these things even to the members of our Church, that they may in this disputing age *have wherewithal* to satisfy their own minds, as well as *to give an answer* to gainfayers, I judge it expedient;

I. Briefly to prove the lawfulness of bodily gestures, rites or ceremonies in the Christian worship in general; and

Serm.

II.



II. The usefulness of such, as are in use in the Church of *England*.

I. I shall prove the lawfulness in the Christian worship of bodily gestures, rites or ceremonies, or in general terms, of bodily worship.

John 4.
21, &c.

A point, which unhappily came into doubt and disputation in these latter days from the misinterpretation of that Scripture, where our Lord speaking of the worship under the Gospel, saith, *the hour cometh and now is; when the true worshippers shall worship the Father in spirit and in truth. For the Father seeketh such to worship him. God is a Spirit; and they that worship him, must worship him in spirit and in truth.* This is that stumbling-block, at which so many have stumbled and fell from our Communion; and at which some, that are weak among us, are still apt to stumble, and to be disturbed, if not offended.

For satisfaction herein, I shall shew from the context, and that confirmed by the interpretation of our Church, (which should be a satisfaction to the members of it) that tho' this passage in sound and appearance seems to forbid, at least discountenance, a bodily worship; yet in the original meaning and intent it has no manner of relation to it. For it

was

in publick worship.

43

Serm.

II.

was spoken to the *Samaritan* woman, with regard to the true place of worshipping God by the Legal Sacrifices, which place the *Jews* held to be at *Jerusalem*, the *Samaritans* to be at mount *Gerizim*. That both *Jews* and *Samaritans* had other places of worship, as Synagogues and Proseuchas, where the Law and the Prophets were wont to be read and prayers to be made on the Sabbath-day, is a fact unquestionable and acknowledged. When therefore our Lord in answer to the woman's question, which of the two places she mentioned was the true place of worship, saith, *the hour cometh and now is, that neither in this mountain, viz. Gerizim, nor in Jerusalem men should worship the Father*, he must mean by the Sacrifices appointed in the Law, which could be offered only in one place, *the place which the Lord should chuse*: but that instead of these ordinances which were carnal, consisting of the bodies of beasts, &c. should now under the Gospel which was coming on, succeed spiritual offerings; instead of these that were typical, should succeed real or true. Thus in opposition to the Law the Gospel is called *spirit* and *truth*.

Deut. 12.

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Joh. 1. 17.

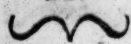
Ephes. 1.

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The meaning of the passage then is this: that under the Gospel a more spiritual worship should succeed in the place of the ceremonial

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monial worship of the Law, which consisted in sacrifices and types; a worship which should be more free, no longer shut up under the darkness and bondage of figures, nor tyed up to one place, as that was at *Jerusalem*; but such as should be offered up in all nations: a worship also, which consisting of spiritual offerings would be more suitable to the nature and attributes of God, who is a spiritual being, and would answer and be the reality or truth of those types, which were now accomplish'd in Christ.

And in this sense concerning this passage our Church explained and justified itself towards the *Romanists* at the Reformation in the Preface concerning Ceremonies, why some were abolished for their excessive multitude. Because, as it there sets forth, Christ's " Gospel is not a ceremonial Law (as much " of *Moses's* law was) but it is a religion to " serve God, not in bondage of the figure or " shadow, but in the freedom of the spirit". But was the Gospel-worship, because freed from the bondage of the Legal ceremonies, therefore to be accompanied with no ceremonies at all? Our Church makes no such inference: but on the contrary declares, that as many of the former were abolished for their excess, so some were retained for their usefulness;

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“ being such, as serve to a decent order and
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“ dull mind of man to the remembrance of
“ his duty to God by some notable and special
“ signification, whereby he might be edified.

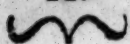
From this declaration of our Church, the Puritans as well as Papists, so far as they separated upon the account of the number of our Ceremonies, have been ever since left without excuse; the former having no cause to complain of superfluity, nor the latter of want: in those, that were retained, the Puritans could object nothing over; nor of those, that were abolished, the Papists could plead no lack. But then as to such (for such also there were even in those days) that made that wild inference from this Scripture, that no ceremonies at all ought to be retained in the Gospel-worship, the Preface refers them to the manifest impossibility of the thing: “ if
“ they consider, that without some ceremonies
“ it is not possible to keep up any order or quiet
“ discipline in the Church, they will easily perceive just cause to reform their judgments.

It might be wonder'd, how it could be the judgment of any man, much more of any sect of men, that our Lord should by this or any other saying, forbid bodily gestures in

^a See Preface.

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worship, when he contradicted it all along by his own practice, and suffered it to be contradicted by the constant practice of his Apostles, yea of Prophets and Patriarchs, of all his Saints from the beginning of the World. Nay, it might be rather wondered, how any could suppose the Gospel, the word of wisdom, to forbid bodily gestures in the sacred actions of religion, which in all actions nature will extort. For whilst we are and act in the body, we must act in some posture, we must use some gesture, whatever actions we are about, whether in the sanctuary or in the house, in religion or in civil life. What is more, it hath been customary in all ages of the Church, to use the same ceremonies in both. Thus we bow down in the same manner to our Governor and to our God. We kneel before our Sovereign, when we present our petitions to him: and we kneel before our Maker, when we offer up our prayers to him. The actions are accompanied with the same gestures, tho' essentially differenced by the inward intention and acknowledgment of the doer, and thereby become either civil or sacred. When we bow down or kneel before men, these are acts of civil respect; when before God, these are acts of divine worship.

Well then, the lawfulness of a bodily worship is so far from being forbidden in holy writ, that it is asserted by the constant practice of our Lord, of his Apostles, and of all his Saints and Servants under the *Old* and *New Testament*. Neither could it ever be forbidden, because founded in necessity from nature and from government. Without some bodily ceremonies, no worship can be performed by us, whilst we are in the body; neither can "any order or quiet discipline in the Church", whilst it subsists in a publick body, be preserved.

Tho' the worshipping God *in spirit and in truth* taken in this relative sense, as it was spoken by our Saviour, be opposed only to the special worship of the Law, which was sacrificial and typical; yet if it be interpreted also in an absolute sense, (as under one Text diverse doctrines may be comprehended) *Spirit* as opposed to body, and *truth* to falsehood, then it is in exclusion to a worship, that is external and hypocritical; a worship equally forbidden before under the Law, as now under the Gospel. *For God*, the same yesterday, to day, and for ever, *is a Spirit*, a Father of Spirits, and searcher of hearts: and his worship under all dispensations, Legal and Evangelical, must be internal and sincere.

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We must worship him *in Spirit*, not with gestures only; *and in truth*, not with dissimulation.

Having proved the lawfulness, yea necessity of bodily gestures or ceremonies in divine worship, I shall

II. Shew the usefulness of such, as are retained and practised in our Church; which usefulness is derived, 1st, from their diversity, and 2^{dly}, their uniformity.

I. They are useful by their diversity: for hereby they serve to distinguish the several offices in the course of our publick Service. They do, by a natural signification, confirmed thro' use, notify which office is passed and which comes on. Thus when at the first all fall down on their knees, this tells the People, that the general Confession begins. When they stand up together, that the invitational, *viz.* **D come let us sing**, &c with the Psalms succeeds. When all sit down in the posture of attention, as *Mary* at the feet of *Jesus*, that the Lessons follow. When afterwards they stand up or turn towards the holy Table, that then is the rehearsal of the Creed.

Thus these gestures are not dumb ceremonies: tho' they have no speech, no artificial language, yet they have a natural one; which

better

better enter into the understanding by the eye, than the other by the ear; " being apt, as " the Church affirms, to stir up the dull " mind of man to the remembrance of his " duty to God by some notable and special " signification; whereby he may be edified in discerning and thence in performing his publick devotions.

And thus they are naturally apt to do by expressing those several affections, that are suited to the different offices or parts of worship. Thus *standing* expresses a threefold affection, at the Hymns and Psalms of joy, at the Creeds of resolution, at the Gospels of respect. So *kneeling*, that other comprehensive gesture, has an equal train of holy affections attending upon it, fear, humility and devotion; fear and humility at the confessions of sin, and devotion at all the prayers. And these affections are imply'd and distinguished in the directions; which command, that the Confession in the daily Service shall be said, the People ^k *reverently* kneeling, expressing their fear or awe; in the Communion-Service, the People *meekly* kneeling, expressing their humility or lowliness; and lastly, that the Prayers or Collects shall be said, all ^l *devoutly*

^k Can. 18. ^l Rubrick after the Apostles Creed.

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 II. dency.

As diversity of gestures serves by these means to remind us, of what we are about, to stir up and awaken our dull minds to the remembrance of what office we are upon; so

II. Uniformity of gestures serves still to quicken what is thus stirr'd up, and to enliven what is awaken'd, to wit, our dull minds and dull affections, to a greater zeal and fervency in the performance of those offices.

When an army marshalled in array is beheld at its appointed exercises, whether moving, turning or resting, doth not an universal attention of the beholders and a sort of terror await them in every step, turn, or position; all which presently vanishes, as soon as their ranks are disunited, and they return into a common multitude? So is it found in an holy Congregation. When all stand, kneel or turn with one accord, in one united manner, they then appear as a body, that would *take heaven by violence*; which appearance becomes languid or quite lost in a Congregation, when all worship promiscuously, using a different posture, and turning to different views. *Should one that is unlearned*, as the Apostle argues before my Text, come into the

in publick worship.

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the former regular Assembly, he would by a secret conviction and sympathy, be apt to *fall down and worship God* in like manner, as well as confess *that God was in them of a truth*. But should the same come into an Assembly, observing no order in gestures or situation, would he not say, that he was come not into a Church, but a market-place; not into a Congregation, but a croud?

If uniformity in these things hath such an effect upon beholders, much more on the worshippers themselves. Indeed the force of it is marvellous, and almost irresistible: in-
somuch that were there no natural relation between our gestures and the correspondent acts of worship; no special signification, for instance, between kneeling and supplication, confession of sin, &c. or between standing and thanksgiving, confession of faith, &c. yet whilst these acts are performed in one manner or with one gesture, of what kind soever that be, a general imitation and ardency will spread and, as it were, catch from one to another, as by a sacred contagion. Identity of manner creates, or converts into, an identity of mind: and thus the Congregation by acting as one body, do really become more one spirit.

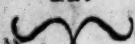
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And whilst this uniformity produces such excellent effects in the mutual increase and inflammation of our piety, it on the other hand prevents many bad ones; it prevents that interruption and disturbance of the devout, (not to mention those faults and follies among the indevout) which must arise from a promiscuous situation and mutual aspects. For put the case, art thou intent at the holy Table of our Lord, with all thy soul and with all thy might, should then a fellow-communicant kneel opposite to thee, praying face to face, would not this mutually disturb, if not confound, each others devotion? The same inconvenience must arise from a like irregularity throughout the whole Service, which is so manifest and offensive at this most solemn office; and would in every part be as apparent to us, were but our devotion every where as intent.

Indeed great and many are the inconveniencies, that proceed from want of uniformity thro' a mixed and irregular position in our Assemblies. For besides that it must mutually disturb our devotions, it obliges us generally to worship with our faces covered, and what is more, to guard and veil them from the inspection of others with our hands: whereas according to the primitive manner

both

in publick worship.

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both face and hands should be held open and directed either towards the Mercy-seat, the holy Table, or upwards towards heaven. For thus of old, **Tertullian* relates, Christians worshipped, with their hands stretched out, thereby declaring their innocency; and with their face uncovered, thereby professing they were not ashamed: *Manibus expansis, quia innocuis; capite nudo, quia non erubescimus.* By this manner he observes, they distinguished themselves from the Heathens, whose manner it was to worship with the face covered and hands folded, as it were tacitly owning guilt in their hands, and shame in the face.

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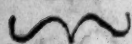
* Apol. c.
39.

Besides as it compels many Christians to the necessity of worshipping thus after the manner of the Heathen; so it indulges too many, 'tis fear'd, with an opportunity of acting the Heathen, of hiding under this pretence of modesty their mock-piety, or what is little different, their impious drowsiness or wilful indevotion.

Lastly, when the most religious persons worship in this hidden manner, as they are forced to do, the example of their piety is hid also; which otherwise being manifested and streaming forth from their countenance, their eyes, and their hands, would have a religious influence on beholders, and pro-

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voke some and shame others into an imitation.



Well then, my brethren, fellow members and partakers of the same worship, the same mysteries, if such be the advantages of uniformity, such the inconveniencies from its want, let us yield a ready and joint obedience to the directions of our Church, laid down in the Rubricks, or the Canons which explain and confirm those Rubricks. Doth then the Church therein direct us to kneel, at the Confessions of sin, at the Collects, the Litany, at the Commandments, &c. let us where there is a convenience or even a possibility, let us all together *fall down and kneel before the Lord our Maker*. For the *Rubricks* are universal: The Confession is to be said, “^a *all kneeling*”; the Collects, “^b *all devoutly kneeling*”. Doth the Church enjoin us to stand, at rehearsing the Doxologies, the Hymns, the Psalms, the Creeds, the Gospels, and the like? let us all stand up together as one man, not one failing. Again is that antient usage, tho’ not enjoined, continued among us, as it is in many Churches, to turn towards the East, or Chancel at the rehearsal of the Creeds? Let us as one body,

^a *Rubrick before the Confession.*^b *Rubrick after the Apostle’s Creed.*

because

because baptised into and now confessing one faith, comply herewith, declaring by this uniformity of gesture, that we hold the unity of faith.

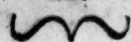
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But because this usage, as also two other of equal antiquity and edification, continued in our Church, have been and still are rejected by some as superstitious, and declined by others as inconvenient; I shall for the better information of such as use them not, that they may not at least condemn those that do; and that those that use them, may give a reason why they do; yea for the justification of our Church and peace of its members, beg leave to explain these three usages more at large; which I shall do by searching into their originals, and shewing the reasons and uses of them.

I. This first usage, of turning towards the east or chancel, the accustomed place of the holy Table, was derived from hence. Before the coming of our Lord, the *Gentiles* among the false gods of the several nations, did all generally worship the sun; and therefore had the form of their temples and their worship directed towards the east, the place of his rising. For which reason the *Jews*, who were till Christ's coming to be kept a separate people from the *Gentiles*, had their Tabernacle placed and their Temple built in

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- the opposite situation, entring in at the east, and worshipping towards the west, the place of the Holy of Holies, wherein stood the Ark. But after Christ's death, when *Jews* and *Gentiles* were in all things to be *reconciled and made one in Christ*; the *Jews* which were but a small people in respect to the *Gentiles* which were the whole world, comply'd with the *Gentiles*, as in other customs, so in the situation of their temples; which were without alteration thenceforth hallowed into Christian Churches, the temples of the one true and living God. Thus the *Gentiles*, who in times past worshipped the Sun looking towards the east, the place of his rising; now
- Mal. 4. 2. worshipping Christ Jesus, the *Sun of righteousness*, still looked towards the same place, as a symbolical memorial of the rising of that great *light, which was to lighten the Gentiles*; and as actually enjoying the accomplishment of that prophecy, of *beholding the man whose name is the ^c EAST*.
- Zec. 6. 12.

In allusion to this was the same ceremony observed in Baptism. For the person to be baptized, when he first renounced Satan the

^c For so the word, which is translated *branch*, might be render'd, being render'd in the vulgar Latin *oriens*, and in the Septuagint, ἀνατολή.

prince of darkness, turn'd his face to the west, the place where darkness begins; and then covenanting with Christ, turned his face to the east, the region where day-spring arises, and which is an emblem of the (*ἀνατολή*) *day-spring that was from on high*. And since the Church used this significant rite in the initial act of baptism, well might it continue the same in the subsequent acts of worship.

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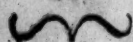
Luk. i. 48.

For this reason then, the form of Christian Churches has from the beginning been directed towards the east. For the same reason have the temples of our bodies, when laid in the grave, been placed with the face turned the same way. Hath it been heard, that any Church was ever built with its altar, or any Christian buried with his face, turned towards the west, a situation contrary to the universal custom of the Church? Good God! That Christians, sects of Christians, should in these days make it superstition to worship in that bodily position or direction, which yet they desire to be buried in; and that the grave should teach that uniformity to the dead, which thy Church cannot to the living!

As the form of Churches, so by consequence the worship in them was directed towards the east part, or chancel, and that also upon a second and higher reason, because there

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there was placed the Altar or holy Table; which being the Christian propitiatory, the throne of grace, is conceived to be the place of God's special presence in Churches, as the Ark with the Mercy-seat upon it was visibly so in the Tabernacle and Temple, over which the Glory appeared. Now as nature teacheth us in our applications to men to turn towards and look upon the face of him, to whom we speak; so doth it teach us in our addresses to God to turn and look towards the place of his presence, to whom we pray.

To this end, as the holy Table, the symbol of God's presence, was placed in the east part or chancel; so likewise the seats, when introduced into Churches, were formed and disposed in such manner; that all persons were confined, whether kneeling at prayer or standing at thanksgiving, to turn that way. This form or position of seating is retained in most Parochial Churches among us at this day: in conformity to which the Minister, when, standing by the Lord's Table, he rehearſes the Commandments, is ordered to "turn himself to the People"; which implies, that the People must in one uniform posture be turned towards the Minister, or holy Table. But since thro' the modern irregular form and inequality of seating, prevailing

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vailing in cities and populous towns, this uniformity of postures or gestures thro' the whole Service is now render'd impracticable, the observance of it is more earnestly recommended at the rehearsal of the Creeds; that we may in one instance at least testify, that we are one and the same body, by standing together as one, by placing ourselves in one position.

Should some insist on their liberty against conforming to this (or any other) usage of the Church, declaring that they are bound only to what is injoin'd, and not to what is accustomed; why do they not plead it in the prior instance, against conforming to the time and place, as well as this manner of worship? For neither is the time, when Divine Service shall begin, whether at the ninth, tenth or other hour; nor the place, where it shall be said, whether in the church or chancel, otherwise determined than by usage. The Church refers to what hath been accustomed: nay the place, which hath been accustomed, it^d calls the appointed: And if *any be contentious* in these cases, refers the decision to the Bishop or Ordinary. But had our Church left us free in the case of usage, hath not the

^d Compare the *Rubrick* for Morning-prayer with that for the Communion.

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Scripture bound us? Doth not the Apostles argument grounded on the universal custom of the Church oblige in all ages, in all Churches, as much now in the Church of *England*, as formerly in the Church of *Corinth*? And if it held then in the condemnation of a practice novel and scandalizing, much more doth it hold in the confirmation of a practice antient and edifying.

As to all such among us, who decline this usage not as superstitious, a sin or will worship, but barely as inconvenient and a trouble; (For some there are, that in worshipping will neither turn the body nor bend the knee, because of the trouble; persons, who are willing to *offer unto the Lord only that, which costs them nothing*;) I must be excused, if I expostulate with these, how they can make a difficulty of complying with this single ceremony, whilst they shall take much pains in turning every way to discharge their personal ceremonies to one another? Whereas in this holy place set apart for holy purposes, that other decent ceremony ought to be done; and those other perhaps, if not left undone, yet less sparingly done. Not that the house of God privileges us from good manners, or forbids the practice of it: but only as *St. Paul* in a like case argues, *have we not houses to eat*

and

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and to drink, so to perform the common ceremonies of life, *in*? which, tho' they may accidentally pass between Christians in the Church, ought not surely there to be studied, sought after, and invited. Many things might be here added to restrain those customary salutations, that are continually passing in time of Divine Service. However what is here said, is but a just reprehension to all such, who refuse to conform to this single usage of the Church, of turning to the Altar at the rehearsing the Creeds, when they can turn to every view to salute their friends. For what is this in reality, but to use civility towards the persons in particular, but to put an affront upon them as a Congregation?

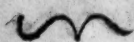
2. The second usage I shall explain and recommend is, bowing at the name of *Jesus*: and I shall more earnestly recommend the observance of it, because founded on an higher reason, and expressly enjoined by the ^eCanon: which thus directs, "That when in
" time of Divine Service, the Lord *Jesus*
" shall be mentioned, that due and lowly reverence shall be done by all persons present, as hath been accustomed, &c.

^e Canon 18.

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This usage was begun and practised in the primitive Church upon the same foundation, as the use of the ^f Cross in Baptism: both which were publickly used in opposition to infidels, *Jews* and *Gentiles*; to the former a crucified Saviour being a *stumbling-block*, to the latter *foolishness*. Wherefore both jointly endeavour'd to destroy the notion of such a Saviour by exposing as much as possible the name *Jesus*, which signify'd a Saviour, by making it a by-word, a name of reproach, and the lowest of all names. The same blasphemous spirit against the name continued among both, which prompted *Pilate*, the *Gentile* governor, to nail it on the cross in derision; and the chief of the *Jews* to insult him there by a mock-allusion to his name, *he saved others, himself he cannot save*; and after his crucifixion induced both (*Gentiles* and *Jews*) to command the Apostles *not to speak at all, nor teach in the name of Jesus*.

The Christians on the other hand, the more these cursed that sacred name, the more they blessed: and appointed a bodily reverence to be made at the mention of it in publick worship, for the same reason as they did the sign of the Cross in baptism, to wit, in token

^f See Canon 30, concerning the use of the Cross.

that

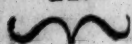
that they were not ashamed to confess the faith of Christ crucified. By this lowly reverence at the mention of that name, they professed that the person called by that name, was the Saviour of the world; *that that same Jesus, whom they had crucified, nailing his name in mockery over his head, was made Lord and Christ, and his name made above every name.* And as God foreseeing this scorn of *Jews and Gentiles* upon that name, and that upon account of his crucifixion, had for that cause preordained in Scripture, that *at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ was Lord;* so they understood that propheticall command in this sense, and for this reason observed and performed it in the Congregation and before all the world. “ There is “ no writer, not of the antients on this place, “ that I can find, saith that learned searcher “ of them, Bishop *Andrews*, but literally understands it, and likes well we should actually perform it”. Certain it is, our Church hath thus understood it, and for the same reason ordained it. For enjoinning, that “ when “ in time of Divine Service the Lord *Jesus* “ shall be mentioned, that due and lowly re-

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“ reverence shall be done by all persons present,
 “ as hath been accustomed”; it adds this
 reason; “ testifying by this outward cere-
 “ mony and gesture their inward humility and
 “ due acknowledgment, that the Lord *Jesus*
 “ *Christ* the true and only Son of God, is the
 “ only Saviour of the world, in whom all the
 “ mercies, graces, and promises of God to
 “ mankind, for this life and the life to come,
 “ are fully and wholly comprised.

Whether therefore this be the literal and
 true interpretation of that scriptural passage,
 or whether the primitive Church thus literally
 understood it and actually performed it, or
 whether our Church hath herein followed
 their interpretation and their practice; never-
 theless the obligation is the same on the
 members of our Church to conform to the
 observance of it, because that has by a proper
 authority bound it upon them.

The injunction of the Canon is universal:
 “ this reverence shall be done by all persons
 “ present”, giving a dispensation to none,
 that are in the Congregation; and this must
 be done, “ as it hath been accustomed”.
 Which clause, as it refers to the antiquity of
 this usage, so likewise to the customary man-
 ner of performing it. This, as explained in
 the royal Injunctions, published 1559. Inj. 52.

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was "by uncovering the head of the man-
" kind", as was then accustomed, and "by
" lowliness of courtesy in the women.

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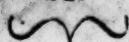
But which way soever this ^h reverence be expressed, by men and women, whether the former by bowing the head, the latter the knee, when standing; or both by bowing the body, when kneeling or sitting, as it is now accustomed; yet the reason is still one and the same, profitable and holy, which is the due acknowledgment, that *Jesus is the Lord.*

For which reason this reverence hath been more accustomedly performed at the Creeds, when this acknowledgment is made in express words an article of our confession, *viz. in Jesus Christ, our Lord.* It might also be more fitly observed at the close of the Collects, for that other reason given in the Canon; when "the mercies, graces and promises comprised in Christ", are requested thro' the name (commonly in the same words) of *Jesus Christ, our Lord.*

^h For *bowing the knee* is not to be understood in a strict literal sense as confined to that single action; but to extend to any bodily gesture done by way of reverence or worship; whether it be by uncovering or bowing the head, or courtesy, or the like ceremony: but because genuflexion has been the most general way of expressing of our inward reverence, adoration, or worship, therefore this by a Synecdoche is put for any or for all the rest.

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If it be now asked not for contention but satisfaction, by any sober member of our Church, why this reverence is to be made at the mention of the name, *Jesus*, and not as well of the name, *Christ*, by which our Lord was called and known in Scripture: it may be answered, 1st, Because this latter is not commanded in Scripture, nor by the Canon; but the former by both. 2^{dly}, Because *Jesus*, was the proper name of our Lord, given him at his circumcision, as ours is now given at Baptism, to denote and distinguish him from all other persons: the other, *viz.* *Christ*, not so; but given him as a *surname* or title, denoting his office. 3^{dly}, *Jesus* is a more honourable name, than *Christ*, if compared with it. For was not *Christ*, that is, the *Anointed*, anointed to this end, that he might be a Saviour? “ Forasmuch then as that Prelate inferred, “ the end is preferred in dignity before the “ means, so is the name *Jesus* before the “ name *Christ*.

The same may be answered concerning his other names, as the Lord, Mediator, and the like, given him in Scripture: which have by some been alledged to be superior names, and more deserving this reverence, than the name *Jesus*. For was he not made Lord, as well as *Christ*, to the same end that he might be a Saviour

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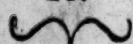
Saviour? For the same end also was he made a Mediator between God and Men. *Jesus* then is a name not only *above every name* given to the highest creatures, but to the Son of God himself: or rather it is therefore above every name or title given to himself, because virtually comprehending them all in the extent of its signification. He was anointed to be a prophet, a priest, a king; he was exalted to be Lord and Mediator at God's right hand; all this, in order to be a Saviour, a *Jesus*.

But if any ask these things *out of contention, not of good will*, the answer due to these enquirers is only that before-mentioned; namely, that titles are not names, much less the proper names of persons, tho' sometimes distinguishing them equally with their names. For this last reason no reverence is to be made at the mention of the word Saviour, Salvator, *σωτηρ*; which tho' the translation or exposition of the name, *Jesus*, in *English, Latin, and Greek*, are not the name itself.

If it be farther objected, how can the name *Jesus*, be the proper name of our Lord, or above every name, when other persons under the Law likewise had it? Or if it be, yet when either of those persons shall be mention'd in the Lessons, Epistles, &c. may not

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this reverence be given to them also, thro' the indistinction and community of names.

To the first objection the answer is, that the same name was indeed given to certain under the Law, but by men; whereas it was given to our Lord by God himself, and to him only. God has honoured other men by the name of Christs; as *touch not my Christs*; yea, by the name of Gods; as *I said ye are Gods*: But by the name *Jesus*, he never called any, but his only-begotten Son.

Again, the persons honoured with this name under the Law, were thought to be so named, as being types of the true *Jesus*; as *Joshua* (or *Jesus*) the Son of *Nun* certainly was. And as in him was figured power and might; so in *Jesus Josedeck*, goodness and mercy; and in *Jesus, Son of Syrach*, wisdom and knowledge. The first, as some interpret, was a type and figure of Christ, a king; the second of Christ, a priest; the third of Christ, a prophet.

As to the second objection, the danger of mistaking those persons, when mentioned in the Lessons or Epistles, &c. for the true *Jesus* our Lord, thro' the community of names; as such ignorance is supposed by our Church to be but in few, so are the occasions for such mistake to be much fewer; scarce once to

be supposed in the annual circle of its offices; since the name, when applied to others, is but thrice found throughout the Bible.

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There remain two kinds of objectors to this usage, that go upon an higher pretext; whether real or affected, God is their judge: the first of these alledging, that it hath an heretical tendency, to exalt the Son above the Father, at the mention of whose name we do not use the same ceremony. I answer, that neither do we bow at the name of the Son, any more than of the Father, which might seem to insinuate a superiority of the Son above the Father; but only at the name *Jesus*, and that expressly to assert his equality with him. We confess, as Scripture speaks, by this reverence, *that Jesus is the Lord*; and that, as it is added, *to the glory of God the Father*. How then can it be interpreted to be done in derogation of him? *Whoso honoureth the Son*, by this or any other way, but especially if that way be commanded, thereby *honoureth the Father*. Phil. 2.11.

The second sort of gain-sayers to this usage assert, that as it has an heretical tendency, so it proceeds from popish idolatry: affirming it to be the same thing, to bow down to the dead letters or syllables contained in the name *Jesus*, as to do it to the

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II.



carved image of his Person. But these ought to consider, that there is a great difference between the signification of a name, and the representation of an image. Otherwise the Scriptures which command us to *worship the name of the Lord our God*, would not say, *thou shalt not make to thyself any graven image of God, neither shall thou worship it.*

Besides, the Text itself gives no ground for this objection. For it saith not, that *to* the name, but *at* the name of *Jesus* every knee shall bow. If not to the name itself, much less to the bare syllables or even sound of them: for a name consists not in sound or syllables, but in sense and signification; by which persons or things are signified, known, and distinguish'd: so that by the name *Jesus*, the person of our Saviour, he himself is to be understood, For it is not said, at the name, *Jesus*, but at the name *of* Jesus.

Farther as the Text yields no pretence to this misconstruction, of bowing *at*, much less *to* the bare name; so the Canon plainly guards against it by changing the former wording of the Injunction, tho' borrowed from the Text, running thus, "when the name of *Jesus* shall in the Church be pronounced"; into this form, "when in time of Divine Ser-

in publick worship.

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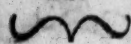
“vice the *Lord Jesus* shall be mentioned”. Serm.
So that all oppugners of this usage as idolatrous since the publication of the Canon, have
II.
been left without excuse.

But after all, they consider not, that they condemn the same thing in one case, which in a parallel they allow and use. For do they not kneel and allow kneeling, in *calling upon the name of the Lord Jesus* in prayer? Why then is it not as lawful in acts of worship paid to our blessed Lord, to bow the head as the knee; why not one member as well as another; and why not the whole body, as one member? Nay, to instance not in a like but the same case; when the knee is bowed, whether in calling upon that sacred name, or “in lowliness of curtesy” at the mention of it, by what distinction can the same action, same in kind and intention, be at one time devotion, at another superstition?

Alas! let the scrupulous opposers of this usage under the jealousy, lest by using it they may be thought to make an idol of the name, take as great heed, lest by omitting it they be suspected not to make a God of his Person. An admonition not unmeet in these dangerous days, when the *Arian* heresy, as of old, creeping into houses and thence into the temple, *eateth as doth a*

Serm.

II.



canker: privily bringing this “ due acknow-
 “ ledgment, that *Jesus* is the Lord, testified
 “ by this bodily reverence at his name, into
 disuse; that henceforth no *knee may bow*
 unto him; and the *Nicene* and *Athanasian*
 Creeds, so declarative of his Godhead, which
 cannot be disused, into dispute; that also no
tongue may confess him. O thou Saviour of
 the world, to whom all things in heaven and
 earth do bow and obey, be now and ever-
 more our defence against this deadly heresy;
 and by thy enlightening and quickening Spirit,
 one God with thee and the Father, make us
 know and feel, that there is no other name
 under heaven, given to man, in whom and
 through whom we may receive Salvation,
 but only the name of the Lord *Jesus*.

3. I pass to the third and last usage; which
 as it is proper to recommend, because in it-
 self highly decent and edifying, and as such,
 practised by the Primitive Church in the pu-
 rest times; so it is necessary to justify, be-
 cause still continued and used in all Cathedral
 and Collegiate Churches throughout the land,
 and moreover bound upon the Members of
 some of those Foundations by their Local
 statutes.

The usage is, for all persons to do reve-
 rence or obeysance at their going into, and
 coming

coming out of the Church. The like reverence hath been accustomed to be done, when we approach the Lord's Table, or return from it.

The former instance was fully explained and earnestly recommended by the *Synod*, 1640. in the "Declaration concerning some rites and ceremonies", which saith, "Whereas the Church is the house of God, dedicated to his holy worship, and therefore ought to mind us both of the greatness and goodness of his divine Majesty, certain it is that the acknowledgment thereof, not only inwardly in our hearts, but outwardly in our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to render unto the Lord the said acknowledgment, by doing reverence and obeyfance, both at their coming in, and going out of the said Churches, Chancels, and Chapels, according to the most ancient custom of the Primitive Church in the purest times, and of this Church also for many years of the Reign of *Queen Elizabeth*. The reviving of which ancient and laudable custom, we

"heartily

Serm. " heartily commend to the serious considera-
 II. " tion of all good people, not with any in-
 ~~~~~ " tention to exhibit any religious worship to  
 " the Communion-Table, the East, or Church,  
 " or any thing therein contained, in so do-  
 " ing, or to perform the said gesture in the  
 " celebration of the holy Eucharist, upon an  
 " opinion of a corporal presence of the body  
 " of *Jesus Christ* on the holy Table, or in  
 " mystical Elements; but only for the ad-  
 " vancement of God's Majesty, and to give  
 " him alone the honour and glory that is  
 " due unto him, and no otherwise.

The latter instance of this usage, of doing reverence at our approach or return from the the Lord's Table, tho' not so expressly recommended, is yet justify'd in that Declaration. But is it not also justify'd and virtually recommended in general, seeing it is in one instance directed both to Priest and People by the *Rubrick* following the <sup>i</sup> *Offertory*; which orders, " *that the Church-wardens* (the representatives and agents for the people) *or*  
 " *other fit person, shall receive the alms,*  
 " *&c. in a decent bason, and reverently*

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<sup>i</sup> The sentences before the prayer for Christ's Church militant, to be said, whilst the people offered, thence called the *Offertory*.

" bring

*in publick worship.*

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*“ bring it to the Priest, who shall humbly  
“ present and place it upon the holy Table.*

Serm.  
II.

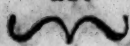
The intention of our Church, as declared and set forth in that Canon, in recommending this obeysance upon these occasions, is (we see) founded on like reasons, as in enjoyning it at the mention of the name of our Lord *Jesus*: For as by that bodily gesture we “ testify our due acknowledgment of our “ Lord’s divinity and his redemption of the “ world, and withal “ our own inward humi- “ lity”; so by performing the same at our entrance into the Church, we likewise testify the like acknowledgment of God’s infinite greatness who dwells in this house and our own unworthiness to come under his roof.

So when we approach the Lord’s Table, or return from it, we by the same ceremony acknowledge his infinite goodness and glory, who vouchsafes to admit us there, and our unworthiness to approach to, or even so much as to gather up the crumbs from under his Table.

On the other hand, we declare, that when entring in or going out, we bow down in the Church, we do not bow down or offer worship to the Church itself, or any thing contained therein. So when approaching to or returning from the Communion-Table, we make obeysance, we do  
not

Serm.

II.



not bow down to it, nor worship it, nor any thing placed thereon. Thus the Peers of this Realm, when they enter their honourable senate-house, are wont by their Representative, to make obeysance towards the Throne, tho' the Sovereign be absent in person; not thereby idolizing the Throne it self, but only testifying their due acknowledgment of his Sovereignty and Majesty.

But some demand, to what then or to to whom do we make this obeysance? I reply, to whom dost thou kneel? to whom dost thou speak? to whom dost thou stretch forth thy hands? not to the Church, not to the Altar; no, but to God himself, who tho' eminently dwelling in Heaven, specially dwells also in this holy Temple.

We should consider, that there is an essential difference between bowing down towards the Altar or holy Table, and bowing down to it. In the former case the Altar only directs the posture of our worship, in the latter it receives it. In the former it is only a local circumstance, directing; in the latter it is the object, terminating our adoration. Now if it were idolatry, in worshipping to direct our posture toward the Altar, because a creature or thing created, it would be equal idolatry to do it  
roward



towards Heaven itself, which is created no less than the Altar; tho' that be called God's *Throne*, as this his *Footstool*. Yet our Lord hath taught us in praying to say, *Our Father which art in Heaven*. If then, (to use the words of the great <sup>k</sup> *Mede*) it " be lawful in " worshipping to determine the place of the " divine presence in our speech, it is no less " lawful to do the like at the same time with " our posture; which is no more, but to express that visibly by our gesture, which we " utter vocally with our mouths.

The practice of the *Jewish* Church was at their approaching or entring into the courts of the Tabernacle or Temple, to worship or bow down towards the Holy of Holies, wherein stood the Ark, the symbol of God's presence.

Thus *Psal.* 132. 7. *We will go into his Tabernacle, and worship towards his footstool.* See Psal. 99. 5.

For so the Ark with the Mercy-seat upon it was called, as being a footstool to him, who *sate upon the Cherubims* that stood above. And 'tis by some judged, that this custom of the *Jews* of worshipping towards the Holy of Holies, or rather the Ark with the Mercy-seat on it, called the Propitiatory, was by the Primitive Christians transferred into the

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Church, they bowing at their entrance in like manner towards the holy Table, which may be called the Christian Propitiatory or Ark of the Gospel-covenant; which was conceived and made to correspond to the *Jewish* in sundry particulars, by the antient Church, and more exactly by our own. For besides the anology before-mentioned, that each was conceived to be the symbol of God's more immediate presence in the holy place, we may remark; 1<sup>st</sup>, As the pot of Manna was kept in the ark as a memorial that God fed his people with bread from Heaven; so the true Manna, the real *bread that came down from Heaven*, is in the holy Eucharist commemorated on the Communion-Table. 2<sup>dly</sup>, As the book of the Old covenant, the Law, was lodged in the Ark; so the book of the New covenant, the Gospels, was wont to be placed on the holy Table, as is done in our Cathedral Churches. 3<sup>dly</sup>, As the Commandments written on tables of stone were put in that sacred chest, as a particular guard against the worship of false gods and their idols; so are they ordered by our Church to be written over the Lord's-Table, as a preservative against modern idolatry.

However, whether this usage of bowing towards the Altar were derived from the

*Jewish*

*Jewish* Church, or for these reasons or analogies, or not; yet their practice of it is itself sufficient to clear it in us Christians from the charge of idolatry. For to borrow the unanswerable inference of that author, "what  
" was no idolatry in the Old Testament, can  
" be no idolatry in the New.

We are justify'd in particular by the *Greek* or *Oriental* Church, wherein the custom was, as we are informed from *St. Chrysostoms* Liturgy, for the people to make *πρὸς κυνήματα τρία κατ' ἀναβολάς*, "three adorations towards  
" the east; pronouncing at each that prayer  
" of the Publican, *ἐλέησόν με κύριε ὁ ἁμαρτωλὸν*,  
**Lord be merciful to me a sinner.** This obedience with this prayer, each thrice repeated, was directed to the adorable Trinity, three Persons and one God, the object of all worship, and the author of blessing, to such as meet him in his holy places. The same custom is in part continued among them, and used by the Clergy and Laity at this time. So that it was not the invention of the *Latin* or *Western* Church, now grown idolatrous; tho' confessedly used in it, before it became such; yea, in all Christian Churches, of whatever denomination, age, or tongue, planted throughout the world.



Serm.

II.

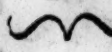


One observation remains to be added : that if this custom be lawful in any Christian nation, in ours it is most reasonable ; since we pay the very same obeysance, even in an higher degree to our Sovereign, as is accustomed towards our God. For as (what was before remark'd) our Nobles do in their House make their reverence towards the Throne, tho' the Sovereign be absent ; so every Subject not only performs the same when coming into his presence ; but what is more, when withdrawing, always keeps his face towards the Sovereign, bowing all along as he retires. We of this Church and nation then cannot think it too much, at our coming in and going out from before the Lord, to make one single obeysance towards the place of his presence ; since the same is not, tho' it well might be required, thro' the whole length of the sanctuary.

Upon the whole, since this usage, tho' pious in itself and profitable to us, be not so accustomedly observed, as were much to be wished ; I shall close the recommendation of it, as that Canon doth ; “ That in the practice “ and omission of it, the rule of charity prescribed by the Apostle be observed ; which “ is, that they which use this rite, despite not “ them who use it not ; and that they who use

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“ use it not, condemn not them that use it”. Serm:  
II.  
  
To which I shall add, that also they despise them not, no longer mocking at all bowing and reverence done in the Church, even at the name of the Lord *Jesus*, with the old ignominious and, as Bishop *Beveridge*<sup>a</sup> well terms them, “ prophane comparifons<sup>b</sup>. For in so doing, they transgress that Apostolical rule of charity in both branches; they add contempt to their condemnation.

Thus far I have according to my first division treated of uniformity, and that with respect to our voices and behaviour, and have shewn the necessity of both in conforming to the parts and gestures appertaining to our publick worship; that *all things* in the administration of it may *be done*, whether spoken or performed, *in order*. I proceed to consider and recommend, tho’ briefly, that other requisite prescribed in the Text, namely,

II. Reverence or a reverential manner, that *all things* may *be done decently*.

For reverence is that kind of decency, which (as I said) belongs to us as worshippers, and is appropriated to acts of worship. There is a decency that belongs to things ina-

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<sup>a</sup> Serm. Joh. 12. 20.    <sup>b</sup> Cringings, duckings, scrapings.

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II.



nimate, to the house of God, its vessels and ornaments; but as I treat not of these, so neither of this kind of decency, which consists in outward forms, proportions, situations, and cleanliness: whereas the decency required in us worshippers, the living members of God's Church, consists in reverence, a living and active decency, to be manifested in our utterance and deportment.

A gravity, or serious composure of speech and gesture in worship, tho' required as decent, is not sufficient; it is proper, but not peculiar; being a conduct or quality that belongs to us in common as Christians, and should accompany us in all places, much more when we come into the house and presence of God: whereas reverence cannot be exercised out of his presence, supposes us being and acting before him: in a word, it is a consecrated decency, that is incommunicable to the common actions and dwellings of men.

And tho' uniformity hath been recommended in the first place and in so large a manner, as being of the greatest extent in the regulation of publick worship; yet it may be said to be sanctify'd or set apart to that honour and use by reverence: which being added, renders that uniformity, which

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in itself is common to all assemblies, now sacred, severed, and fitted to the service of the holy Congregation. Moreover, as it is thus separated and hallowed by reverence, so is it perfected by it; being without it insufficient, unedifying and offending. For to borrow the Apostle's similitude applied upon a like sacred occasion, as the trumpet, pipe or harp, tho' it *gives a certain sound*, may nevertheless offend by its harshness; so we may be exactly uniform in timing our responses and gestures; yet as to the manner may be irreverent and so offensive in both.

To prevent irreverence in our voices, the Exhortation directs the people to accompany the Minister, with an humble voice; least being too audible it become clamorous, and thereby irreverent. To prevent the same in our gestures, the Canon orders, that all present shall "*reverently* kneel upon their knees, " when the general Confession, Litany, and " other prayers are read. The regulation of both, of our voices and gestures, seems comprised in the Exhortation to the Communion, which invites the Communicants, with their voice to make their *humble* confession, in their posture *meekly* to kneel upon their knees. Nay, reverence should accompany even the acts of praise and thanksgiving, wherein the

Serm. body with the soul is lifted up unto the Lord.

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Tho' in these a greater warmth, vehemence and exultation of heart be allowable, yet in the book of Psalms is this direction written, *re-joyce unto him with reverence.*

Psal. 2.

A reverential manner, awful and humble, should run through and sanctify all the offerings of the people, much more of him who ministers before them. In him there should be found nothing listless in behaviour, nothing liveless in voice; that were indevotion: on the other hand there should be nothing in either light or affected, above all nothing theatrical, bringing the stage into the temple; that were prophanation: both the extreames of irreverence, if not passing into impiety.

This universal reverence, unaffected, uninterrupted, appearing in all persons, in all the offerings, is that which our Church requires. This reverence *becometh God's house for ever*; but above all his holy Table. This, tho' the constant admonition of the Church in all the *Rubricks*, yet is more repeated and inforced in the *Rubricks* appertaining to the Communion, and may be said to be graven on the horns of the Altar. To omit many, we may remark, that as the offerings (how much more then the sacred Elements?) must  
 “ be *reverently* brought and humbly pre-  
 sented

“ sented and placed *on the Table*” before the Consecration; so even after the Communion ended, and all worship ended with the Blessing; yet then the Priest with the People “ *shall reverently* eat and drink the remainder of the consecrated Elements.

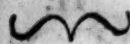
To sum up both these general directions of the Text in one: Let each member of the Congregation use reverence, and all uniformity; and so will *all things be done decently and in order.*

The Text being a direction only concerning things to be done, I forbear to speak of those things, that ought not to be done; those prophane levities assumed by some of behaving and conversing with all freedoms and fooleries, that ought not to be done, seen, or supposed in a Christian Assembly. These affected indecencies, or rather impieties, are indeed *the sacrifice of fools*; such fools, who tho’ *they consider that they do evil* and therefore do it, yet consider not the extream foolishness declar’d in such a conduct; that it is a bidding defiance not only to God and good men, which they regard not; but to good sense and good manners, which they affect, which they worship. Surely *the foolishness of impious fools is folly.*



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To prevent all lesser indencencies, as well as offences of this magnitude, the Church hath made an exprefs Canon, extending to all its Members of what condition or quality soever; which enjoining “ reverence and attention to be used within the Church in “ time of Divine Service”, hath these Orders, “ None either man, woman or child, “ of what calling soever, shall at such times “ be otherwise busied in the Church, than “ in quiet attendance to hear, mark and understand, that which is read, preach’d and “ minister’d: neither shall they disturb the “ Service or Sermon by walking or talking “ or any other way, nor depart out of the “ Church during the time of Service or Sermon, without some urgent or reasonable “ cause <sup>b</sup>.

This Canon is declared in the preamble to be formed upon the Text, and that the preceding “ directions are judged answerable “ to that general rule of the Apostle”. Wherefore let those conscientious Members of our Communion, who as Christians obey this Apostolical Canon, as Church-men conform also to this Ecclesiastical Canon founded upon it; therein obeying the word of God,

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<sup>b</sup> Canon 18.

*in publick worship.*

87

and these ordinances of men answerable to Serm.  
it, “ in God and for God : for this too is II.  
according to his blessed word and ordinance”. ~

And then shall we “ *worship him*, as well as  
*obey him*, as we ought to do.

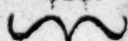


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Serm.  
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HO' I have in the former Discourses considered so fully the two general rules prescribed in this Apostolical Canon, *decency and order*, or reverence and uniformity; yet as all precepts without practice are dead and insignificant, so what hath hitherto been said, will be said in vain, unless our People could be prevailed upon to put these directions more generally and more zealously in execution. A reformation to be wished for, rather than expected: nevertheless we, that *have received this ministry*, must labour against expectation, and go on with content, if we do all we can, tho' we effect not all we desire.

Now in bar to the things, that have been before spoken of and recommended, there lies this signal discouragement; that many amongst ourselves, persons well-affected to our Church and its Service, will be found to demand; what need of all this ceremonious exactness, this nicety of outward performance

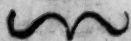


in public worship; whereas God, tho' demanding an external service, yet judges not of his worshippers according to the appearance; and men, that do, will be apt to judge that *in all things we are too superstitious.*

But I must, and may justly, beg Leave to expostulate with mankind, how or upon what pretence in all other works and actions of men they require perfection, except in the work of religion? Let them go into their houses; let them observe that whatever is done to them or for them, whether it be by obedience of children or service of domesticks, how do they herein desire, how do they delight in exactness or endeavours after it or in any approach to it? Let them go, where some too much delight to go, into the theatre; where men and their actions are represented as in figure. Tho' their own faults and follies, their own weakness or wickedness be the subject to be exposed, yet so strangely desirous are they of exactness; that those who represent man's imperfections, are required to do it in perfection. I will not run thro' other as remarkable instances: but upon these may justly demand, why negligence and inaccuracy should be tolerated in the temple, which would be hiss'd out of the theatre? or with what countenance men  
should

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should take upon them to speak unto the Lord or come before his presence with carelessness, supineness and inadvertency, which they will not bear from their children when they speak unto them, nor from their servants when they pass before them? Surely as I will *praise the Lord with the best member that I have*, so will I worship him in general in the best manner that I can. If in any thing I strive for the mastery, if in any action I would aim at perfection, it should be in the offices of publick worship, performed in the special presence of God and of his elect Angels, whereof God is the rewarder and the Angels spectators. And did we all come into his courts with the same unanimous resolution, I see no reason, as I see no impropriety, why every Church should not be as regular as a camp, every Assembly as uniform as an army. A most amiable, most blessed sight, where-ever it be found, and that which must above all things comfort and delight those that preside over such Congregations, *Col. 2. 5. joying and beholding their order.* In meditating how to render that joy more general among the Brethren in the Ministry of our Church, and that by causing the foregoing Directions concerning Order and Decency to be more generally and more carefully observed by the people,

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people, the considerations following seem requisite and most effectual; which I shall in the present Discourse beg leave to recommend, and then close the whole with an exhortation.

I. Let the Ministers themselves, as it is their bounden duty, teach and train up their people in the knowledge and reasons of all things contained in our established worship; not only of the Service it self, but also of the rites and ceremonies appertaining to it; and moreover take care, that they *observe them, to do them*. For as an army (that scriptural resemblance of Christ's Church before applied) falls not into regularity of it self by chance, but is formed by the direction of its Leaders; neither is this done all at once, but by constant discipline; so the same pains must be taken and the same course continued by the Leaders of the people, to compose, order, or marshal an uniform Congregation.


It has not untruly been objected to the Papists, that among them ignorance is the root of superstition. But it may as truly be retorted upon Protestants, that among them ignorance is the root of indevotion. The Papists being ignorant, are led blindfold by their Preachers into the practice of many superstitious observances, which are but the excess of an ill-taught and ill-placed devotion.

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 The Protestants being equally ignorant of themselves, because taught nothing concerning our Service, perform nothing therein, which is a total indevotion. So that to speak the truth, the superstition of the Papists is (as it were) grafted upon the root of ignorance; whereas the indevotion of Protestants grows out of ignorance, as a natural shoot of it self, without any pains or cultivation of the dresser, and because without it: Which were it rightly and duely apply'd, would with the same, yea more ease breed up our People to the knowledge and practice of the true, as we find it does the Papists of a superstitious devotion. People are more easily taught to do well, than exceed; to come up to the just degree or line of piety, than to go beyond into the distance and toils of superstition, which is a work of supererogation, irksome to man as well as unpleasing to God. Let me mention but one example set us in this last Age, by Bishop *Beveridge*: who among all his Pastoral labours seems to have taken greater pains in nothing than in explaining the sense and recommending the excellency of the Common-prayer or Service of our Church; Whereof he found so good an effect among his own people, that his Congregation with himself, a truly burning and shining light

light at the head of them, became the delight of every eye and praise of every mouth. If then this uniformity in Congregations be practicable in it self, as appears by this eminent example; and if there be a general inclination in our people to it, as appears by their admiration of this example; (for what men admire, they gladly imitate:) where then must the want of it be charged, but upon the omission of their guides? For as in the faith of Christians how shall they hear without a Preacher; so in their worship how shall they perform without an instructor?

To this end did the *Synod* before-cited thus enjoin, “ that all Ministers should twice in  
“ the year at least, in their public Sermons  
“ positively and plainly preach and instruct  
“ the people, that the rites and ceremonies  
“ now established in the Church of *England*  
“ are lawful and commendable: and that the  
“ said people and others ought to conform  
“ themselves in their practice to them.” This public Preaching should be “ twice in the year  
“ at least,” the *Synod* intimating by that expression their intentions and wishes, that it were more frequent. ’Tis true: the subject concerning rites and ceremonies may seem at

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first thought to be of less importance, than the preaching up the weightier matters of the Law: yet upon experience it has been and will be found to be of the first and leading consequence. Let a Minister by frequent instruction once form his Congregation into regular worshippers, he will at the same time find his Parish to consist of good livers and just neighbours. A godly, righteous, and sober life is hardly separable. They that can be brought to worship God regularly within the Church, will of themselves also serve him and obey him, when out of it, as they ought to do.

As this subject will be found profitable to every good Work, so also very likely to succeed and prevail; if it be done according to the direction, “plainly and positively:” “plainly,” the Minister shewing the nature and reasons of all things appointed in our Service; “positively,” shewing also the people their obligations to conform to them.

For the farther encouragement of Ministers to proceed in this work, I must observe, that it is one of that kind, which being once set in motion, will move on of it self and work its own way. The instruction of the Preacher will be soon followed and in a manner discharged by the emulation of the hearers; which



which will now teach every man his neighbour, *saying, this is the way.* To which we may join the force and aid of example, now working severally, of parents on their children, of masters on their servants, of superiors on their dependents, of friends on their companions, of the rich on the poor, of the wise on the ignorant: so whilst emulation teacheth, example practiseth, both concurring to produce a general uniformity throughout the Congregation.

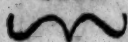
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Lastly I may observe, that this same spirit of emulation which passes between persons, will be found among Congregations: so that one being formed into regularity and famed for it, will with its fame diffuse its example thro' the neighbourhood. And as in the work of Charity, the liberality of the Church of *Macedonia* had a public influence on the Churches of *Achaia*; so in advancing of piety the uniformity of one Congregation will spread it self into others, and in this duty likewise the *zeal* of one Parish-Church may *provoke many*.

But whilst I exhort all Ministers to teach these things unto their people, I must remind them, that above all they take heed to preach also by their own example; to practise that religious behaviour in the Desk, which they afterwards

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afterwards recommend from the Pulpit. For as in Ministers their practice and preaching should always agree together; so much more in this case where they follow each other so nearly, the one seen and the other heard, in the same house, in the same hour, before the same Assembly. Without this exemplary pattern of devotion shining in Ministers, their preaching upon our Service will be not only vain, but injurious to it. Many are the calumnies and prophane scurrilities cast upon our Common-prayer, more I believe than upon any work or book that ever appeared in the world: but certainly no invective upon it can be so severe, nor prophane, as the inde-votion of the Offerer.

But consider, O Brother, whosoever thou art, and wheresoever thou ministrest, thy Office, that thou art the mouth of the Congregation; that their prayers, intercessions, and thanksgivings pass thro' thy lips. And tho' they become effectual to every worshipper that assents to them, however offered up, by faith; yet since that faith is wrought upon by thy manner of offering, is awaken'd by thy fervent, or deaden'd by thy careless pronun-ciation; since thy lips must cause the Offer-ing of the Lord, our holy Service, to be at-tended to or neglected, to be accepted or ab-horred,

horred, take heed therefore above all parts of thy Ministration to perform this, with all thy spirit and with all thy understanding; perform it with that ardency, as one praying for the whole Congregation; perform it with that reverence, as one speaking unto God.

Thus much is requisite on the part of Ministers, that order and decency may prevail in their Churches: on the part of the People it is no less requisite to this good end, that

II. They themselves also come to church with an heart truly and habitually pious.

For where piety is radical and at the heart, it will without the guidance of Rubricks of itself judge what is right in the several Offices of our worship, and perform what is comely. It will teach or rather make us to bow down with humility at the Confession of sin, to rise up with joyfulness at the rehearsal of the Psalms, to sit down with attention at the reading of the Lessons, to stand up with resolution at the recital of the Creeds, to prostrate our selves joining with vehemence in the supplications of the Litany, listening with awefulness to the terror of the Commandments. And as it will vary its demeanour into a conformity with the different Offices of our worship, so will it in general guard us from the two chief defects and blemishes in-

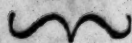
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dent to it, to wit, of omitting or over-straining our duty. For habit being a second nature, when piety is habitual, it will have the constancy and decency of nature: when it presents it self at the throne of grace, it will be constant without interruptions, and yet fervent without ostentation. Its appearance how zealous and ardent soever, because habitual, will seem natural; and because natural, becoming. Infomuch that when a devout man pours out his soul with the utmost vehemence, whether in supplications as in the Litany, or in praises as in the Doxologies and those exalted hymns, the *Te Deum* and *Gloria in excelsis*, *Glory be to God on high*, the voice, the gestures, the looks, do altogether with uniform consent declare this piety to be genuine and unaffected. Wherefore to an habitually devout person his inward piety will be instead of a written Rubrick. Indeed as the Law was not made for a righteous man, but for the lawless and disobedient; so the Rubrick is a direction not so much to the pious, as to the negligent and indevout.

On the other hand, as nothing is more indecent in a worshipper than a direct indevotion, even as in a believer is an air of infidelity; so unless the people bring with them these pious dispositions, not only the guidance  
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and obligation of the Rubricks, but the spirit and excellency of the publick Service, even when excellently offered up by the Minister, will be lost upon them and by them. For instance: what more seraphick hymn than the *Te Deum*, *We praise thee, O God*: beginning and rising into the most exalted praise to the ever-blessed Trinity, and ending in the most devout prayer? yet for want of piety in the people, it is too often uttered not as an hymn to God, but as a customary connection between the Lessons; without any elevation of soul and affections, or even the correspondent testimonies of the hands or eyes lifted up: it is not, as directed, properly *said*, but read. Thus the repetitions in the Litany and the Responses in sundry places of the Liturgy, which are placed with an holy art to create, inflame and express an ardency of soul, are by the same want deaden'd into mere repetitions: yea the several prayers are passed over as by tale or by a bead-roll. 'Tis this want indeed, that turns our whole Liturgy, in which if in any Form of worship lives a *quickenings spirit*, into the resemblance and old reproach of "a dead letter." Not that this can be justly charged upon our Service any more than on the holy Bible, out of which the body of it is taken. For this also, tho' the word of life,

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may in the thought and dialect of the scorner be changed into a dead letter, both by him that reads it, and to them that hear it, without any devotion or spiritual affections.

III. To the same end, that *decency and order* may be promoted in publick worship, as the people should come to church with a truly pious and devout heart, so should they likewise with a right notion and belief concerning the Church, as being God's house, and his special presence therein.

Now the right notion and faith is this, that any Church, Chapel or place of worship, after its Consecration by the Bishop, (to whose office and ministry it belongs to dedicate all places, persons and things unto God, by setting them apart from all common uses and hallowing them to his holy worship) that henceforth it belongs wholly unto God as his property; so that any alienation of it to another owner would be sacrilege, or any application of it to other uses would be profanation.

Neither is it only God's property, but his dwelling-place. When God commanded the *Israelites* to build him a Sanctuary, he gives this reason, *that I may dwell among them*. For how could he be said to dwell among men, without a Sanctuary to dwell in? And when

Exod. 25.  
8.



*in publick worship.*

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when according to the command the Tabernacle was reared and hallowed by anointing and sacrifice, the Lord in a solemn manner took possession of it. For *the Cloud* immediately upon this consecration *covered the holy Tent, and the glory of the Lord filled the Tabernacle*; infomuch that *Moses* could not enter in. In like manner when *Solomon* had finished the Temple, and dedicated it with Sacrifices, the glory of the Lord filled the *House*; infomuch that *the Priests could not stand to minister, because of the cloud*, I verily believe, that into this and every other house built for the worship of God, the same Lord at the Consecration of the Bishop, doth in as real tho' not visible manner enter, take possession, and dwell therein. That this very Church is as much, as truly, God's dwelling-place, as the Tabernacle was in the Wilderness or the Temple on Mount *Sion*, tho' no cloud covers it, nor glory fills it.

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Exod. 40.

34.

1 King 8.

11.

The reason of this my firm persuasion and belief that God dwells in such consecrated places is, because the Scripture hath declared, that he doth. Hear what Christ, and his Apostle *St. Paul* saith. Our Lord speaking to his Disciples not to imitate the corrupt customs of the *Pharisees*, commands them not to swear by the Temple, as the *Pharisees*

Serm. did; affirming, that *whoſo ſweareth by the*  
 III. *Temple, ſweareth by him that dwelleth*  
 Mat. 23. *therein.* Did our Lord ſpeak this to his Diſ-  
 31. ciples only of that age, or with regard to the  
 Temple then ſtanding in *Jeruſalem*? No:  
 doubtleſs his command was univerſal and  
 perpetual, ſpoken to all his Diſciples, and  
 of all Temples, that ſhould ever be in the  
 world.

St. *Paul* exhorting Chriſtians to holineſs  
 and to flee fornication, uſes this argument,  
 1 Cor. 6. *know ye not that your body is the temple of*  
 19. *the Holy Ghoſt, and that the ſpirit of God*  
*dwelleth in you?* Which argument is built  
 upon this allowed truth that God dwells in  
 every material Temple, to which our bodies  
 bear an analogy. And as we are aſſured by  
 this Scripture that our bodies are Temples,  
 becauſe the Holy Ghoſt dwelleth in them;  
 ſo by the reverſe of this argument becauſe  
 our bodies become Temples thro' the Holy  
 Ghoſt dwelling in them, we prove the Holy  
 Ghoſt to be God; becauſe, as the learned  
*Pearſon* infers, “the Perſon whoſe inhabi-  
 “tation maketh a Temple, is God”. They  
 then, that deny that God dwells in Temples  
 or Churches, deſtroy one unanſwerable proof  
 of the divinity of the Holy Ghoſt.

Indeed

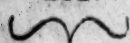
Indeed we might appeal not only to these Serm. III.  
and other passages of the Gospel, but to the ~  
universal language of the Bible: wherein what  
is more common, than that the places or  
houses of prayer are called the houses of  
God? And if they be God's houses, doth not  
reason tell us, that he dwells in them? For  
what is the use of an house, but to be an ha-  
bitation to dwell in; if common, for man; if  
sacred, for God; if a Tent, for an *Israelite*;  
if a Tabernacle, for the God of *Israel*.

If those who think all places as well as  
persons, however hallowed, alike unto God,  
should insult us with this demand, how can  
God, seeing he is a spirit, dwell in an house  
made with hands or be circumscribed in a  
dwelling-place? I freely confess, that the  
manner of his abode, residence, or dwelling  
in a Church, is above my comprehension.  
I know, that the *heaven of heavens cannot* 1 Kings 8.  
*contain him.* But I will also demand of them: 27.  
how can God, seeing he is a Spirit, having  
no corporeal senses, neither eyes nor ears,  
either see our actions or hear our prayers?  
Yet as the Psalmist well demands, *he that plan-*  
*ted the ear, shall he not hear, or he that made*  
*the eye, shall he not see?* so I may add, he that  
created all space, comprehending all places in  
the heavens and the earth, shall not he sub-



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list, be, or dwell in any place whereon he chuses to put or record his name, in an especial manner, tho' that manner be to us incomprehensible? When these objectors can explain to me, how God being a Spirit, hears the prayers and praises uttered by our voices; then will I also shew them, how the same God, tho' a Spirit, dwells in Temples built by our hands. The demand is equally just, the difficulty equally inexplicable. 'Tis enough for us men to believe, that he dwells in these houses of prayer, tho' in a manner unknown; since the Scripture hath so fully and expressly declared it.

Being thus persuaded, that God dwells or is present in consecrated places in an especial manner, it may be farther useful to the faithful members of our Church to represent to them, how or what the Church and holy Fathers of it have conceived concerning this special presence of God in Churches.

Now as in every house there are some places as well as *vessels made for honour*, in comparison of which others seem made *for dishonour*; as in the Palaces of Kings, the presence-chamber is more honourable than the entrance and approaches to it; so is it in the house of God, the Palace of the King of Kings. In the Temple of *Solomon* built by  
God's

God's direction, as the Sanctuary was inferior to the Holy of Holies, because therein stood the Ark with the Mercy-seat upon it and the *Cherubims* over-shadowing it; so in our Churches, the body or nave of the Church is less honourable than the Chancel, because therein stands the holy Table, answering to the other, as was shewn in fundry particulars: to which I shall add this important one, namely, the presence of Angels. For these are conceived to be present in our Assemblies and attending at our Altars, as *desirous to look into* the holy mysteries of our Communion with God; even as the *Cherubims* over-shadowing the Mercy-seat, looked with their faces turned towards it.

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Exod. 37.

But besides these two *Cherubims*, which are expressly called the *Cherubims of glory*, and may resemble the Archangels that stand round the Throne in Heaven; we may observe, that also the walls and doors in the Temple were filled with carved Cherubims, as were likewise the curtains in the Tabernacle with Cherubims inwoven with diverse colours. Which things, considering that both the Tabernacle and Temple with every ornament in them, were made according to the pattern given by God himself, plainly prefigure the general attendance of these holy Be-

9.

Heb. 9. 5.

1 Kings 6.

29.

Exod. 26.

31.


Exod. 25.

9.

1 Chron.

28. 19.

ings

Serm. III.  ings in our Churches; that where the Lord is specially present, there are his Angels present also.

For this cause, *David*, to whom the pattern of the Temple was given, saith, *before the Gods will I sing praise unto thee, &c.* that is according to the Septuagint and vulgar Latin, ἐναντίον ἀγγέλων, *in conspectu angelorum, before the Angels* will I sing praise unto thee.

Neither can this opinion, of the Angels being present in all places hallowed to God, be dated or derived from the Law, from *Moses* or the Prophets; since the Patriarch *Jacob* did from the vision of Angels in *Bethel* make this inference; *surely the Lord is in this place: this place is no other but the house of God.*

Gen. 28.  
18.

But that which beyond all inferences and representations proves the presence of Angels in Christian Churches, as attending upon and manifesting the special presence of God, is that argument of *St. Paul*, with the reason subjoined, 1 *Cor.* II. 10. where treating of a comely dress or accommodation of habit to be observed in Church-Assemblies, and in particular of womens being veiled there, thus declares: *for this cause ought the woman to have a covering on her head, because of the Angels.*



*Angels.* Why? but because the Angels are present. Otherwise that cause would not hold stronger for her being covered in the house of prayer, than in her own; were not the Angels more present in the one, than the other.

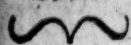
Serm.  
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Let us then, Brethren, awake our thoughts; let us consider and ask; is this place, we stand in, no other but the house of God; and doth God in very deed dwell in this house? Are his Angels now here mingled among us, and Archangels encompassing the throne of Grace, the holy Altar? Believe we this? and surely we believe what the Patriarchs, Prophets, and even Apostles believed and taught: who then can forbear *Jacob's* exclamation; *how dreadful is this place?* I could almost say, that every living soul that enters into God's House, might for the same cause be veiled, because of the Angels. For if their presence should create in us a regard to decency in our habit, how much more in our deportment?

This is no new notion, no new argument; but has been embraced and urged after the example of the Apostle by the antient Fathers of the Church; whereof the time would fail me to speak, who have believed and preach'd and written these things for our instruction,

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struction, to the end that in the Lord's House we should worship as they also worshipped, not rushing into it, as into a market-place for business, or into a theater for diversion; but with reverence bowing down at our coming in and going out, and deporting ourselves with all possible decency and devotion, whilst we stand before this awful assembly of God and his holy Angels. For to use that single exhortation of St. *Chrysostome*<sup>b</sup> for all the rest, upon this very argument; "Think near whom thou standest; with whom thou invocatest God; namely, with Cherubims and Seraphims and all the powers of Heaven: consider what Companions thou hast". But what need of appealing to Fathers, when not only the Catholick Church, but our Own after her doctrine and pattern, hath acknowledged them as joint-worshippers with us in that antient Hymn: **Therefore with Angels and Archangels and all the company of Heaven, we laud and magnify thy name, &c.**

Alas! did we consider these things, as we read in Scripture, and profess in our Liturgy; did we believe that God was specially present at our publick worship, that moreover the

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<sup>b</sup> Hom. 4. of the incomprehensible nature of God, &c.

Angels were spectators over us, yea companions with us; this belief would not teach but compel us to do all things *decently*, all things in exact *order*.

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On the other hand, the contrary notion and persuasion, that there is no relative holiness in Churches arising from their dedication unto God, no difference or respect of places with him, that he is ever equally present in all places, wherever men assemble to call upon him; this is a natural and necessary ground of a present indevotion, as well as of a final irreligion. For shall any man presume to out-face and over-bear the common sense of mankind, that he can worship God as reverently in a barn as in a Church; that he can pray as devoutly in a stable as in a Temple? No: 'tis utterly impossible. We saw the contrary effect of this Tenet in the great Rebellion; when it first produced an universal schism: for what sin said they in forsaking the Church, seeing every place of worship is equal with God? This schism multiply'd into enthusiasm; they came soon to worship in fields, even *under every green tree*. And this enthusiasm as soon corrupted and, if I may so speak, mortify'd into atheism. Insomuch that from this universal liberty of worshipping as well as Ministring assumed by the People, it  
in



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in a few years came to pass; that, as the *Assembly* in their publick remonstrance complained; "The people of the land were turned Sceptics, and Seekers, and Ranters, and Quakers, and what not? falling and falling, till at last they grew openly prophane and profligate atheists". And well they might; since the same fatal effect the same principle is found to produce at this day. For who so leaves the establish'd Church upon this notion, that 'tis the same thing, as well accepted of God, if he goes to worship any where, is found after a few changes to go no where. But let us cleave to the Communion of our respective Parish-Churches; let us be constant in our attendance at them, as knowing and believing these to be Houses of God, that he meets us there, dwells there, attended with his blessed Angels: and this persuasion will oblige us to worship him with that devotion of soul and deportment of body, as is most due and required of all them, that come nigh unto him.

The last direction most effectual to this end is,

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c A Book entitled, "The divine right of a Gospel-Ministry, published by the Provincial Assembly of London, 1654 Chap. 3."

IV. That

## *in publick worship.*

III

IV. That the command of the Text may extend to the place, as well as manner of worship; that the Church and all things in it may be formed and preserved *decently and in order*: which I add, not to direct how this ought to be done, being without my first proposal; but only to shew, that where it is done, it greatly promotes a reverence and regularity in the Congregation.

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Neither speak I now of our Cathedral Churches, which being but few, and resembling the Temple, may like that in some things require magnificence; but I speak chiefly of our Parochial Churches, which being numerous, and answering to the Synagogues, ought in all respects to be kept with *decency*.

But is not this done? is not this charge duely executed? There hath indeed in Cities and opulent Towns arisen a spirit of a pious emulation towards the houses of God; which in most of these places have been preserved in order, and in many ornamented and beautify'd. But alas! thro' the generality of Parishes there has been as universal a neglect. Whence but from a narrow, selfish, ungodly spirit, every man *running to his own house*, Hag. 2. looking to his own affairs; *whilst the house of God lies desolate*, and its wants neglected?

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lected? Mankind in their own habitations desire ornaments, they demand conveniences: in the Church even necessities are wanting without any demand, without any desire. For were there any desire, any degree of inclination found in men, it would not suffer them to worship in such a place, in such a manner, and that contentedly for many years; wherein I am confident they could not, they would not live many days. It would not suffer their eyes to slumber, nor the temples of their head, nor the thoughts of their heart to take any rest: It would make their pillow, their table, their house uneasy to them. For with what satisfaction could I sit in my *ceiled house*, enjoying the convenience and splendor of my own dwelling; whilst the house of God in the neighbourhood shall appear but as an out-house? With what comfort could I sit down at my own table how exact soever, on the Lord's-day; whilst his holy Table, to which I am not worthy to approach, under which not to gather the crumbs, remains unadorned, unclean? Lastly, how could I rest upon my bed, whilst the resting place for that Ark of the Covenant, is on every side, as it too commonly is, dust and desolation? The sight of sepulchers naturally strike us with concern:



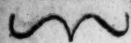
cern: Surely a great concern, and even horror seizes me, to behold a Church so unfit for an house for the living God, that it resembles rather the Sepulchers of the dead, *being within full of all uncleanness*. Lastly, it hath this fatal effect, that it tends to destroy the very doctrine of the Divine presence in Churches. For how can we preach, or ye believe our preaching, that God is actually in the midst of the Assembly, when the place itself cries out, it is impossible?

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But zeal for God's house makes me unmindful; that I am not here to promote *decency and order* in Churches by direction or complaint, but only to shew the efficacy of them, where found, upon the Congregation; that where the Churches are kept cleansed and ornamented with all things put in order, as directed in the Rubricks, Canons, and Homilies, they not only teach and in some cases confine the people to a more uniform behaviour, but are effectual to awaken their reverence, and to raise as well as regulate their devotion. For in such places, our eyes are constant Monitors to us, telling us whose house it is, and before whom we stand. Every thing we behold, not only the Pulpit, the Altar; but the very walls adorn'd with holy Sentences, are remembrancers to us of C. n. 82.

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our duty. We cannot in the time of offering look about, without something to remind and reprove us for so doing. Our inadvertencies are often check'd, our misbehaviour admonished, our wandrings recalled, our drowsiness awaken'd, by the sacred awe and solemnity of the place. Whether we appeal to the practice of the antient or experience of the present Church, without all controversy no external means can be devised so effectual to keep up a sense of reverence and warmth of devotion upon our minds, as the decency and dignity of the place of worship; its decency in all things, in some things its dignity, that it may appear in very deed to be the house of God. The Church of *Rome* knows the force of this, and in this lies her chief force, that she spares no cost in enriching, nor skill in adorning her Churches; whereby she keeps up the minds of her people to [the height of superstition; whereas among us, some by neglecting, others by decrying these advantages, have sunk the minds of our people below any tolerable degree of devotion. Wherefore tho' no man be a greater enemy to the corruptions of that Church, none a greater admirer of the excellencies of our own; yet I chuse rather to commend the virtues of a stranger or enemy,

my, than to compliment the defects of a relation or friend.

I have now gone thro' the subject proposed, and upon the whole have made such observations and offer'd such directions; as seem'd to me to be agreeable to the sense of our Church, and most effectual to awaken that antient piety, to revive that living spirit of devotion, that breath'd in the Primitive Congregations. It would make the heart sick, to behold that deadness in devotion and that indecency in gesture, which prevail every where among the common people of the Land, and which in most are the effects of downright ignorance, in some of an hereditary prejudice against our Service; and therefore as that ignorance may be corrected by better informations, so that prejudice may be purged away by the infusions of better notions, and the grace of God applying them to the heart. But in cities and towns among the people of better capacities and inclinations to serve God, persons desirous to *worship with the spirit and with the understanding also*, among these likewise are found many of the mistakes and gross improprieties before-mention'd; which if they were thoroughly inform'd and convinced of, I am perswaded they would with thankfulness and delight acknow-



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ledge and correct them. For the reformation of these two general defaults in these two different sorts of worshippers, in the upper people of over-doing their part in our Service, in the lower of doing nothing at all, are these observations made and directions added; the subject and intent whereof is to instruct all sober and well-affected persons, members of our Church, in their first and principal duty, how to worship God in a decent and acceptable manner; which I shall now wind up and enforce with a brief exhortation.

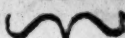
It must be granted by all, that worship is not only the first in dignity, but most necessary employment of all, whosoever would be saved. How comes it then to pass, that this alone should be made and treated as the only by-work found among men, among Christians, wherewith they are least acquainted, and least concerned to be so? Behold how industrious and indefatigable most men are, as it is their duty to be, in the learning and practice of their several callings, trades, and professions. Yet worship is that which crowns all our works: this, and this alone, sweetens the fatigue and prospers the end of all our labours and enterprises done under the Sun. Besides in our worldly vocations and professions are found many difficulties; insomuch that they

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they are termed mysteries. Whereas in the business of our publick worship the rules are few and easy, easily learn'd and easily perform'd. The Book of Common-prayer is the most intelligible and practicable form of worship, that could by the wisdom and experience of almost two hundred years be devised. Besides its intrinsick clearness, more books have been written all along in the explanation as well as defence of it, than are known to have been upon any Liturgy in the world. These have testified, what I shew'd before, that the old imputations cast upon it, as being a dead letter and an heap of tautologies, can have no foundation, but in ourselves. The pretended want of inward spirit or outward decency in it can arise only from the indevotion and misbehaviour of us the users, or rather abusers of it.

What then is to be done, that we may cut off these occasions from men, yea rather that we may give no offense to God, by a more right discharge of this our bounden duty and service in the house of God? The same as is required in our worldly vocations. For as these cannot be known without study, nor practised without knowledge; so undoubtedly neither can the sacred duty of publick worship. Yet, as I mention'd, both the knowledge

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ledge and practice of this duty are easily attained, being comprised in the narrow compass of our Liturgy, with the orders and usages appertaining: which by frequenting the Church without other instructions is often learn'd of course or as by rote, even by the lowest of the people; and by too many, 'tis to be fear'd, often practis'd by rote. What we thus ignorantly practise, let us know better why we practise. Let us learn the reason, sense and propriety of all things pertaining to this our daily offering. And if we know it, we must esteem it; and if we esteem it, we shall offer it up with affection; which will necessarily create devotion in the soul and decency in the body, the proper and full sacrifice of the whole man.

Let us then, my Brethren, study to know and to perform this blessed duty and employment above and before all our worldly studies or vocations; since this not only (as I said) crowns and blesses them all, but when those cease with age, will remain our chief work and great comfort at the close of our days; and will moreover accompany us beyond death into immortality. For tho' *we know not yet what we shall be*, or what we shall do hereafter; yet thus much is revealed unto us, that we shall for ever worship God, and that



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that after the analogy or manner we do now on earth. As our Churches made with hands are figures of the true, the heavenly sanctuary; so the worship appointed in it, is formed in imitation, as far as might be known, of the worship of the blessed spirits above. Some of the Hymns we sing, were sung by Angels; and the habits and gestures used in our Church, are borrowed from and countenanced by the precedents of the Church triumphant: to the intent, that by our present imitation we might be gradually fitted for our admission into it. And shall we not study this holy employment, which will be our employment for ever? Oh that blessed Day, when we shall be received into the heavenly Choir; where all supplications for ourselves and intercessions for others, shall cease with the subjects of them, which are our wants and miseries; where our prayers shall be exalted into praises, our litanies into hallelujahs; where there shall be no more disputes and cavils at the habits and gestures of the sanctuary; but we shall all with union of hearts and uniformity of gestures fall down before the throne of glory, and worship him that sitteth thereon, praising him for his mercy, who forgiving all our sins and our differences has reconciled us into one communion, uniting us by his eternal Spirit to his  
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Serm. Son *Christ Jesus*, and by *Christ* unto the Father three Persons and one God, *who then shall be all in all.*

Now to this one God, immortal, invisible, Father, Son, and Holy Ghost, be all honour, glory, praise, now and for evermore. *Amen.*

*F I N I S.*



